

PROCEEDINGS
of the
TENTH ANNUAL CONFERENCE-CONVENTION
of
THE CANTORS ASSEMBLY OF AMERICA
and
THE DEPARTMENT OF MUSIC OF THE UNITED SYNAGOGUE OF AMERICA



SUNDAY, MONDAY, TUESDAY, WEDNESDAY, MAY 5th, 6th, 7th, 8th, 1957

at

The Grossinger Hotel and Country Club
Grossinger
New York



Officers and Members of the Executive Council
of The Cantors Assembly of America
July 1st, 1957 to June 30th, 1958

Seated L to R: **NATHAN MENDELSON, MAX WOHLBERG, DAVID J. LEON, Recording Secretary;**
DAVID J. PUTTERMAN, Executive Vice President; SAMUEL ROSENBAUM, President;
ISAAC WALL, Vice President; MOSHE NATHANSON, Treasurer; CHARLES SUDOCK

Standing L to R: **ROBERT H. SEGAL, SAUL MEISELS, MOSES J. SILVERMAN, DAVID BRODSKY,**
W. BELSKIN GINSBERG, CHARLES B. BLOCH, ALVIN F. SCHRAETER,
ABRAHAM FRIEDMAN, HARRY BROCKMAN, PAUL KAVON

Not in Photo: **ARTHUR KORET**

THE CANTORS ASSEMBLY OF AMERICA

July 1st, 1957 to June 30th, 1958

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Isaac Wall, **Vice President** David J. Leon, **Recording Secretary**
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Mordecai G. Heiser	Jacob Sonenklar
Pinchas Spiro	

THE DEPARTMENT OF MUSIC

Hazzan David J. Putterman, **Director**

Rabbi Wolfe Kelman	Hazzan Samuel Rosenbaum
Dr. Bernard Segal	Rabbi Marvin Wiener
Dr. Hugo Weisgall	

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Prepared for Publication by Proceedings Publication Staff

HAZZAN PAUL KAVON

HAZZAN DAVID J. PUTTERMAN

HAZZAN SAMUEL ROSENBAUM

OPENING SESSION

*Hazzan Pinchas Spiro, Presiding,
Chairman Convention Committee*

My dear colleagues, honored guests, ladies and gentlemen :

I regard it as a singular honor and privilege to stand before you tonight and to call to order this first session of the Tenth Annual Conference-Convention of the Cantors Assembly of America.

As Chairman of the Convention Committee, may I express the hope and prayer that you find in this festive Convention everything that you expected of it.

While the accent of this Convention will be on festivities, it is only proper that we begin this first session with a prayer of thanksgiving to God for enabling us to reach this milestone in the life of our Assembly.

Blessed art Thou, O Lord our God, King of the universe Who hast kept us in life and hast preserved us, and enabled us to reach this Tenth Anniversary of the Cantors Assembly of America.

CEREMONY OF INDUCTION OF NEW MEMBERS

*Hazzan David Brodsky
Chairman Membership Committee*

It is a privilege to receive and properly welcome the new members into our midst. However, before I call upon you for induction I would like to express a few thoughts pertaining to Hazzanut and The Cantors Assembly.

Our hearts are filled with joy and thanksgiving as we celebrate the tenth anniversary of The Cantors Assembly of America and the Department of Music of the United Synagogue. We are grateful to the founders and proponents of this glorious institution. The Cantors Assembly has brought honor and dignity to our profession and has helped bring recognition to the cantorate of America and Canada. In addition our leaders had the strength of wisdom and vision to realize the importance of The Cantors Institute, which in itself is a great achievement. Its existence contributes to the growth and development of our sacred calling. I sincerely hope and pray that the pioneers of this institution may continue to serve and guide the progress of this work for a great many years to come.

The Song of Moses is read on the seventh day of Passover to recall the triumphant crossing of the Red Sea. Moses and the people sang out of the fullness of their hearts; it was a song of joy, a paean of praise taken up by all. It was natural to express joy by song. The oldest literature of the Bible is said to be enshrined in those poems and songs which describe the varying moods of a people; work and play,

joy and sorrow, love and hate all became the medium for song.

Old Hebrew tradition speaks of the music of the trumpet which rings every morning in Heaven. The trumpet is the note of power, of challenge, of defiance. It embodies the belief that Israel's music is, first of all, a rousing challenge to the world to hear the word of God. For music is the power that wins the hearts and souls of men and calls them to contemplation of the holy and beautiful.

But music was to serve a higher and holier object. This great divine gift, which in some still unexplained manner touches the heart and lifts it above itself and its material environment, is consecrated to the service of God. Thus the music and divine service are wedded together. This inspiration has served our faith.

The Hazzan of today is in an ideal position to perform a great service. He can be a blessing to his people by putting *neshamah* into his efforts. Pinchas Yassinavsky stated in an article entitled "Hazzanut and Hazzanim" : "It may well be said that the majestic chants of the Synagogue service have been of more powerful effect upon the souls of listeners than the prayers themselves." If the religious service is to give the congregation the feeling and the experience of spiritual exaltation, more than mere dedication or good intentions are needed. That "more" is inspirational leadership and appropriate Jewish music in our sacred services.

You are now being presented for induction and this is the charge we lay upon you. Be faithful to the extent of your ability to all the duties and responsibilities devolving upon each of you as a member of The Cantors Assembly of America. By joining The Cantors Assembly of America and the Department of Music of the United Synagogue your adherence to its principles and precepts and your participation in its activities will lead you not only to a higher level of excellence, but also to a fuller knowledge of our ideals.

And now I deem it an honor to welcome and to induct into our midst the following colleagues who have satisfactorily met all our standards and requirements for membership :

NEW MEMBERS INDUCTED

Aaron Beidner, Union, N. J.
Ben Belfer, Rockville Centre, N. Y.
David Brandhander, Chicago, Ill.
D. Tevele Cohen, Chicago, Ill.

Raphael Edgar, New York, N. Y.
 Herbert Feder, Albany, N. Y.
 Meyer Feldman, Winnipeg, Canada
 Jacob Goldstein, Brooklyn, N. Y.
 Isaac Goodfriend, Brookline, Mass.
 Herman K. Gottlieb, Newburgh, N. Y.
 Philip Krohn, Philadelphia, Pa.
 Murray J. Lind, Chicago, Ill.
 Elija Olkenitzky, Philadelphia, Pa.
 Norman Perman, Wichita, Kansas
 Pinchos Rabinovitz, Skokie, Ill.
 David Reznik, Philadelphia, Pa.
 Chil S. Rosenberg, Chester, Pa.
 Arthur A. Sachs, Morristown, N. J.
 Sidney Scharff, Philadelphia, Pa.
 Louis Shelinsky, Chicago, Ill.
 Solomon Sternberg, Charlotte, N. C.

By virtue of your qualifications and this induction ceremony, you are now an integral part of The Cantors Assembly of America. I bid you welcome: B' rukhim ***habaim***.

Almighty God, Bless those who have affiliated themselves with us. Sustain them in life, guard them in health, and let them continue in Thy service and in the service of Israel. Amen.

COMMITTEE REPORTS

FUNDS FOR THE CANTORS INSTITUTE

HAZZAN	AMOUNT
Isadore Adelsman	\$ 60.00
Irving Ashery	15.00
Eleazar Bernstein	468.50
Simon Bermanis	50.00
David Chasman	50.00
Jordan H. Cohen	448.00
David Daro	20.00
Simcha Dainow	15.00
Abraham Deutsch	100.00
Aaron I. Edgar	350.00
Abraham Ezring	100.00
Nicholas Fenakel	1,381.52
Joseph Frankel	50.00
Irving S. Feller	590.80
Marcus Gerlich	100.00
William Glueck	15.00

Maurice Goldberg	190.00
Jacob Gowseiov	616.00
Raphael Grossman	10.00
Leon Gold	70.00
Michael Hammerman	100.00
Mordecai G. Heiser	255.00
Gabriel Hochberg	302.00
William S. Horn	50.00
Saul Z. Hammerman	105.00
Aaron Horowitz	5.00
Simon Kandler	50.00
Abraham Kaplan	228.00
Herman Kinnory	100.00
Irving Kischel	200.00
Paul Kavon	50.00
Arthur S. Koret	1,064.50
David J. Leon	903.75
Sigmund Lipp	235.00
Harold Lerner	100.00
Gerry Lifton	19.00
Morris Lang	18.00
Joseph Mann	25.00
Abraham Marton	400.00
Philip Marantz	25.00
Saul Meisels	1,405.00
Sholom Nelson	25.00
Moshe Nathanson	25.00
Mordecai Oppenheim	35.00
Ivan E. Perlman	18.00
David J. Putterman	25.00
Irving Pinsky	688.00
Morris Pernick	10.00
Abraham Reiseman	50.00
Irving H. Rogoff	50.00
Abraham J. Rose	25.00
Louis Rosen	153.00
Jacob Rothblatt	120.00
Samuel Rosenbaum	400.00
William R. Rubin	150.00
Abraham Rabinowitz	459.00
Max Rubin	30.00
William Sauler	20.00
Morris Schorr	90.00
Alvin F. Schraeter	421.50
Arnold Schraeter	122.50
Moses J. Silverman	1,890.00
Ralph Sternberg	25.00
Charles Sudock	1,500.00
Marvin Savitt	15.00

Pinchas Spiro	423.00
Gregor Shelkan	175.00
Morton Shames	100.00
Jacob H. Sonenklar	545.00
David Silverman (Tulsa)	60.00
Abraham D. Silensky	400.00
Sol Sadowsky	150.00
George Wagner	500.00
Isaac Wall	170.00
Henry Wahrman	121.00
Joseph Wieselman	10.00
Cantor Joseph Cohn (non member)	469.25
Robert Zalkin	25.00
CHICAGO REGIONAL BRANCH	400.00
PHILADELPHIA "	1076.00
METROPOLITAN "	580.00
	\$21,891.32

METROPOLITAN REGIONAL BRANCH

Hazzan Harry Altman

This past year was one of the most fruitful since the inception of our Branch. Attendance at our meetings has doubled and the enthusiasm shown by our members is most gratifying. A unique innovation during this past year was the division of our Region into sub-units on an area basis. These divisions met at regular intervals exclusive of our monthly Regional meetings. As of now, the Long Island Division has been the most successful due to the untiring efforts of our colleague, Hazzan Paul Kavon.

Our Regional officers this year are Hazzanim Harry Altman, Chairman; William Glueck, Paul Kavon, Morton Kula, Alvin Schraeter and Arnold Schraeter, Vice Chairmen ; Harry Brockman, Corresponding Secretary; Samuel Seidelman, Recording Secretary and Abraham B. Shapiro, Treasurer. Hazzan Charles Block, by unanimous acclaim, was appointed Honorary Chairman.

Again, as in previous years, our Cantors Concert Ensemble under the direction of Vladimir Heifetz, distinguished itself in many concerts held within the Metropolitan area as well as in appearances in Connecticut and New Jersey. Many congregations each year eagerly await the return of our ensemble and its assistance in the raising of funds for the Cantors Institute.

Our Region has submitted a number of proposed resolutions to this convention. These further reflect the fact that our region has attained a stage of gainful existence. We are looking forward to the coming year with increased spirit and enthusiasm.

WEST COAST REGIONAL BRANCH

Hazzan Nathan Katzman

This past year our efforts were concentrated mainly on establishing a good working relationship with all of the United Synagogue affiliates, particularly Women's League, Young People's League, Men's Clubs and Camp Ramah. Very effective work was done by our colleagues as a group and as individuals, as evidenced by the letters of acknowledgment which we received. This further indicated to the Jewish community that the Hazzan is most anxious to contribute towards the perpetuation of our heritage.

Another important phase of our activities was a series of monthly workshops from which all of us benefited greatly.

In the area of placement, we were able to work out a successful program with our Reform colleagues whereby they referred candidates for Conservative posts to us and we, in turn, contacted them regarding Reform congregations. This was especially successful during the High Holiday season.

NEW ENGLAND REGIONAL BRANCH

Hazzan David Chasman

It is with great satisfaction that I am able to report to you that the N.E.R.B. is growing and progressing **B-Kamus Uv'Echoes**, in quality as well as in quantity. Ten years ago, 4 Hazzanim from the states that comprise our region, were present at the birth of our organization. I am now proud to report that our region has extended membership to 19 Hazzanim, **Ken Yirbu**.

Since its inception, the activities of our region have been channelled in 2 directions :

1. to elevate the dignity of our profession through an awareness of the manifold duties of a Hazzan to his congregation.
2. to emphasize the importance of the role of the Hazzan, not only in his particular congregation but also in the Jewish community at large.

Due to the excellent work of my predecessors: Hazzanim Hohenemser, Hammerman and Hochberg, we have been very successful in the attainment of these goals.

The cooperation of our Hazzanim with the Jewish Community of Greater Boston resulted in our permanent headquarters being situated in the Associated Synagogue Building of Greater Boston. These spacious headquarters provide room for our meetings, social gatherings and our library.

At our meetings we have had stimulating discussions concerning our various Nuschaot, the modern trend of Liturgical music, and of course, Fund Raising for the Cantors Institute. Mentioning Fund Raising-It is

gratifying to report that last year's contribution, from our Region, to the Cantors Institute, amounted to \$3111.74, according to the Proceedings of last years Convention. Figures for this year are not as yet completed. Two concerts were held this year, in Temple Shalom, Minton, Mass., by Hazzan Irving Kischel and in Temple Emanuel, Newton, Mass., by Hazzan Gabriel Hoc hberg. Three non-members of the Cantors Assembly were kind enough to participate in these concerts: Cantors Gedilia Bargard, Henry Hearst and Alex Zimmer. The rest of our members raised funds through personal solicitations.

On behalf of our Region I would like to express our appreciation to our Regional Sec'y, Hazzan Irving Kischel, for his excellent work.

PHILADELPHIA REGIONAL BRANCH

Hazzan Pinchas Spiro

Our recently elected Regional officers are Hazzanim Pinchas Spiro, Chairman; Asher Mandelblatt and Joseph Mann, Vice Chairmen; Max Wohlberg, Treasurer; Kurt Silberman, Recording Secretary and Harry Weinberg, Corresponding Secretary.

Our second annual concert of the Region for the benefit of the Cantors Institute took place on March 24, 1957 at Temple Har Zion. This was a most successful endeavor, both artistically and financially. The Regional Ensemble of 24 Hazzanim was directed by our able colleague Hazzan Max Wohlberg. Funds raised for the Institute were double the sum collected last year. Hazzan Isaac Wall was chairman of the concert.

This year we grew in every respect. Many colleagues came into our fold as a result of the rearrangement of the Region, and we presently number 40 Hazzanim. All members were notified of the changes in the Regions, and were invited to take part in the activities of the Philadelphia Branch. In order to give these invitations tangible expression, we passed a resolution at our last meeting to have a Regional Convocation in the fall. An educational as well as social program has been planned for this convocation. Our own colleagues and invited guests will lecture on topics concerning our profession. As the highlight of the convocation another concert is planned, to be repeated in the spring of 1958.

Two of our colleagues have been honored by their congregations this season. Hazzan Asher Mandelblatt, our Vice Chairman, was honored by his congregation, Beth Zion for seven years of service and Hazzan Elijah Olkinetsky was honored by Congregation B'nai Jeshurun for ten years of service. Members of our Region took part in these celebrations.

Our social meetings, an innovation last year, continued to give our Hazzanim and their wives an opportunity to gather in an informal atmosphere and discuss mutual points of interest.

The Region further developed its ties with the local branch of the Rabbinical Assembly, and was represented at activities of the United Synagogue, as well as at the Installation ceremonies for the Board of the Rabbinical Assembly.

We offered our assistance to nearby military camp Chaplains and we constitute part of the Chaplaincy Service extended to different institutions in our community.

We acquired a library of choral music and plan to enlarge it in the future.

We were invited to participate in a concert, arranged by the Philadelphia Fellowship Commission in our Academy of Music for the Benjamin Franklin Bicentennial Celebration.

Of course we realize the many roads for improvement not yet ventured, but we are undoubtedly on the right path for a bright future on our Regional Hazzanic horizon.

CHICAGO REGIONAL BRANCH

Hazzan Moses J. Silverman

This year was a good one for the Chicago Regional Branch. All meetings were extremely well attended. At present we have twenty members in the Chicago area alone. Six or more of these men joined our ranks within the last few months. Letters have been sent to a number of Hazzanim in outlying areas, such as Milwaukee, inviting them to join with us.

A great deal of concentration has been placed on fund raising for the Cantors Institute and some of the men have raised a substantial sum of money by personal solicitation. On May 22, 1957, a grand concert will be given by the Chicago Region Cantors Ensemble and Halevi Choral Society, under the direction of the gifted and talented Mr. Hyman Reznick. The proceeds of this concert will go to the Cantors Institute. We hope to be able to contribute between four and five thousand dollars to the Cantors Institute.

It is interesting to note that a number of men who are cantors in Reform and Orthodox Synagogues and who are not affiliated with the Cantors Assembly of America have most graciously volunteered their services and will participate in the concert. The spirit of cooperation amongst the cantors is truly inspiring, and we are most grateful to the Chicago Cantors and Ministers Association and its president, Philip Marrantz.

We would be remiss in an obligation if we did not express our thanks and appreciation to the Chicago Council, United Synagogue of America; Mr. Joseph M. Levine, its President, Mr. Seymour Friedman, its Director of Activities, and their office staff for their ever constant kindness and cooperation.

We submit that the executive council of our organization give some thought to the reorganization of our region so that we might include as members, men in the Mid-West area such as Kansas City, St. Louis, etc. who are members of the Cantors Assembly, but actually have no affiliation with a region. This would afford us the opportunity of broadening our scope of activity.

There has been a splendid growth in our unit and we look forward to greater accomplishments in the future.

DETROIT REGIONAL BRANCH

Hazzan Jacob H. Sonenklar

I wish to bring to the attention of our colleagues the fact that it is extremely difficult to function as an active region with so few members. For the well-being of our Region as well as for the enlargement of the Western Pennsylvania and Ohio body it is imperative that they be combined into one unit, a Central States Region. In fact, during the past year we have been invited to participate in the deliberations of the Western Pennsylvania and Ohio body and feel that for the sake of greater cohesion and mutual benefit we belong together.

Our Region has constantly attempted to raise the musical standards of our Congregations as well as to infuse new spirit into the liturgy of our Synagogue by utilizing the finer selections of genuine Jewish composers. In observance of Jewish Music Month both Hazzan Nicholas Fenakel and myself arranged appropriate concerts and liturgical presentations.

During the past year our Region has raised a substantial amount for the Cantors Institute. This amount, considering the number of Hazzanim represented in this Region, constitutes a considerable sum. However, it is felt that with a stronger Regional body it would be possible for the members to organize a Regional concert which would yield greater returns for the Cantors Institute.

CONNECTICUT REGIONAL BRANCH

Hazzan Abram Brodacz

While the Cantors Assembly celebrates its Tenth Anniversary, we in Connecticut are celebrating our fifth year as a Region. The past year was a very rewarding one for the Hazzanim of our Region. Most of the members traveled many miles each week for the rehearsals of our Regional Ensemble. These weekly rehearsals were in preparation for concerts in Connecticut for the benefit of The Cantors Institute, and to prepare for the Town Hall Concert of The Cantors Assembly. We want to take this opportunity of acknowledging the inspiring and selfless work of the conductor of the Connecticut Ensemble, Hazzan Avram

Rabinowitz, who, in spite of a full schedule spent many hours preparing the music and traveling a considerable distance each Tuesday for rehearsals.

As a result of the faithful attendance by our membership at rehearsals, and due to the intensive training that we received the concerts given in Connecticut were of a high artistic calibre and received outstanding reviews by a number of newspaper critics. In addition, a substantial sum of money was raised for the Cantors Institute. Concerts arranged by Hazzanim Arthur Koret and David Leon were held in Hartford and Bridgeport. Hazzan Charles Sudock arranged for a concert in his synagogue in which Hazzanim Jacob Barkan of Washington, D.C. and Edgar Mills of New Jersey participated. Our thanks to these Hazzanim for their cooperation. Hazzan Avram Rabinowitz raised the sum of \$500 through personal solicitations. Hazzan Eleazar Bernstein arranged a concert in New London and was responsible for the submission of several hundreds of dollars to the Cantors Institute.

TRI-STATE REGIONAL BRANCH

Hazzan Mordecai G. Heiser

Our Region has continued its activities during the past year by meeting every three months in Cleveland, Ohio. Our Cleveland colleagues have been very gracious in lending us their facilities for these sessions. These meetings have contributed greatly to maintaining a close contact between the colleagues in our Region. We usually begin with a business session and after lunch we reconvene for a discussion on Hazzanut, music or liturgy.

As in previous years most of our colleagues have raised funds for the Cantors Institute. Our members in Cleveland have been especially successful in this endeavor. Together Hazzan Saul Meisels and Hazzan Simon Bermanis have collected \$2600, and we are most grateful to them for their efforts.

Our Region is now comprised of 10 members: One from Akron, Ohio; three from Cleveland, Ohio; one from Dayton, Ohio; two from Detroit, Michigan and three from Pittsburgh, Pa.

On the advice of the membership chairman of the Cantors Assembly we have contacted a number of Cantors in this area who are not affiliated with us and have urged them to join the Assembly.

CENTRAL SEABOARD REGIONAL BRANCH

Hazzan Saul Hammerman

The first meeting of our newly organized Region was held on April 1, 1957 at Congregation B'nai Israel, Washington, D.C. This new Region was chosen to represent Maryland, Washington, D.C. and Virginia, and to replace the previous Seaboard Region which

embraced all states from Maryland to Florida.

Discussed at this initial meeting were the following items:

1. Fund raising for the Cantors Institute.
2. The recruitment of eligible members of this area for membership in the Cantors Assembly.
3. The feasibility of having an annual concert for the Region..

It was also unanimously decided to meet once monthly beginning with November for the coming year, the first meeting to be held in Richmond, Va. on November 12, 1957.

Officers of the Region are Hazzan Saul Hammerman, Chairman; Hazzan Morris I. Okun, Regional representative to the National Council; and Hazzan Paul Grob, Secretary-Treasurer.

NEW YORK STATE REGIONAL BRANCH

Hazzan Harold Lerner

We are proud to announce the establishment of the New York State Regional Branch. As the newest addition to the Assembly's network of Regions, we hope to immediately begin working to further the aims and aspirations of the Cantors Assembly.

We have therefore decided upon a program of visitations to smaller communities in our Region, those who at present do not have Hazzanim. We hope to present concerts and lectures to these communities. The purpose is a three-fold one: to give musically-starved areas the joy of Jewish music; to raise funds for the Cantors Institute; and to impress upon these communities the advantages of having permanent Hazzanim in their synagogues. Our first such concert is planned for Binghamton, N. Y. sometime in June.

In addition, we are planning a series of concerts to be presented in our member congregations of the Region during the coming year. Not the least important of our activities will be our monthly meetings at which study and discussion of problems and projects will bring us together in the enjoyment of good fellowship.

CONVENTION COMMITTEE

Hazzan Pinchas Spiro

In a spirit of joyous celebration and rededication, the Convention Committee has prepared for you a program which we trust you will find elevating, informative and satisfying.

In preparing the program, the Convention Committee was guided by the many original and valuable ideas and suggestions that were expressed at the All-Day Planning Session on December 26, 1956.

Everyone felt that we ought to do everything possible to make this, our Tenth Convention, a festive occasion to celebrate this important milestone in the life of our Assembly.

The Convention Committee has carried out this wish of our members. There will be festivities at each of our sessions. The gala Concert at Town Hall will no doubt be the crowning achievement of this Convention.

With all the festivities, we have not neglected the regular features which have made our Conventions such an anticipated attraction.

Once again we shall have the rare opportunity to meet with our colleagues from every part of the country and to exchange information, experiences, musical ideas and material.

Once again we shall have the opportunity to hear progress reports from our officers and meet to elect our leaders and to set the standards of our Assembly.

Once again we shall have the opportunity to express our views before the entire assembly.

Once again we shall have the opportunity to gain knowledge and to be stimulated by outstanding lectures and by practical workshops.

And last, but not least, we shall have the first opportunity, after a hard winter's work, to relax in this wonderful resort, Grossinger's which has extended itself to make this, our Tenth Annual Convention, the most outstanding yet.

The Convention Committee which consists of Hazzanim Harry Weinberg, Alvin Schraeter, Paul Kavon Marvin Savitt and myself are at your disposal. We have dedicated ourselves to your comfort and convenience. Our fondest hope is that the intimate feelings that are created each year at the tables in the Dining Hall, shall enfold the entire Convention assemblage. For that purpose we have decided to publish a daily "Convention Bulletin". It will contain, in addition to the highlights of the day, interesting and newsworthy items about our colleagues and their guests and also some good stories that make the rounds.

And as our Tenth Annual Convention gets underway, let us realize that it is not the lecture or the report that make the Convention what it is, but you, your congeniality, your cooperation and the happiness you spread.

So, let's make this a great Convention!

CODE ON CONGREGATIONAL STANDARDS

Hazzan Charles B. Bloch

The Committee on Congregational Standards held a few meetings since our last convention. Matters on the agenda included evaluation of Regional Meetings in many sections of the United States, to consider, ratify, and implement the new "Standards for Syna-

gogue Practice." Specific oases of grievances between certain synagogue personnel and their congregations, were brought before the Committee, and after thorough hearings, discussions and deliberations, appropriate disposition was made of the disputes in accordance with principles of accepted standards, coupled with a mediatory approach in their application.

The sphere of influence of this Committee will undoubtedly grow, as need for its work extends in time to come.

CANTORS INSTITUTE PLACEMENT

Mr. Frank Birnbaum

The Student Placement Committee operates under the supervision of the placement Commission of the Cantors Assembly of America. In order to insure a united cooperative effort, a representative of the student committee is present at all meetings concerning placement.

At present we have twenty three students enrolled in the Cantors Institute. Of these, twelve are in part time yearly positions which they have recently acquired or have carried over from previous years in congregations which had never before retained a full time Cantor. Six men were assigned to High Holy Day positions. The remaining students were not placed because either they were new students, or were not qualified for a position. All rules and regulations governing placement procedures for students were strictly observed in accordance with the placement regulations of the "Commission for Placement of Hazzanim."

It is most gratifying to note the increasing number of practicing Hazzanim, members of the Cantors Assembly, who have called upon the Student Placement office for occasional weekend substitutions. This has served the double purpose of providing our students with additional experience, and helped them to ease their financial burden.

We wish to thank Mr. Sol Mendelson, our past Placement Chairman for his sincerity and devotion to a difficult task.

The Student Placement Committee is deeply indebted to Rabbi Marvin S. Wiener, Director of the Cantors Institute, Hazzan David J. Putterman, Executive Vice-President of the Cantors Assembly, and the Placement Commission of the Cantors Assembly for their untiring efforts in behalf of the Cantors Institute.

MUSIC COMMITTEE REPORT

Hazzan Moshe Nathanson

The warm response of our colleagues to ZAMRU LO, Volume I, (Congregational Melodies, Hymns and Z'miroth for Friday Evening) and the general sale of

this newest Cantors Assembly publication indicates that we have answered a long felt need. This has encouraged us to proceed with the compilation and subsequent publication of ZAMRU LO, VOLUME II, which will contain Congregational Melodies for the Sabbath Day.

At this time we should like to thank our colleagues who have sent in their melodies and compositions for use in Volume I, and urge them to submit additional material for the prospective Volume II. Your response will enable us to plan publication of ZAMRU LO, Volume II prior to the next Convention. It should be understood by those who contribute material for these volumes that selections must be edited to eliminate repetition of words and phrases, and re-arrange! to attain correct *N'ginah* wherever possible without impairing the flow of the tune.

We hope also that the same enthusiasm displayed for the ZAMRU LO volumes will be evidenced toward RABBOTAI NEVAREH. Besides its practical value to every Hazzan and his congregants, it will provide the Cantors Assembly with additional funds through royalties. These monies will then be utilized for future essential publications to be issued by the Assembly.

RETIREMENT AND AID COMMITTEE

Each year more members of our Assembly subscribe to the Retirement and Insurance Plan and we are pleased to note that fact. However, this group still remains a relatively small minority of our entire Cantors Assembly membership. At this time we urge each of our members to investigate this highly desirable plan so as to encourage enlistment in the program

The following are now members of the plan:

Morris Amsel	Harold Lerner
Jacob Barkin	William W. Lipson
Asher Balaban	Philip Marantz
Saul E. Bashkowitz	Abraham Marton
Charles B. Bloch	Paul Niederland
David Brandhander	Ben G. Nosowsky
Aaron I. Edgar	Morris I. Okun
Abraham J. Ezring	Jacob J. Renzer
Nicholas Fenakel	Samuel Rosenbaum
Harry Freilich	Morris Schorr
Fred S. Gartner	Moses Schwimmer
Marcus Gerlich	Morton S. Shanok
Maurice Goldberg	Gregor Shelkan
Irving I. Gross	Rubin Sherer
Charles S. Gudovitz	Abraham D. Silensky
Michael Hammerman	Kurt Silbermann
Mordecai G. Heiser	David I. Silverman
Gabriel Hochberg	Moses J. Silverman
Jacob Hohenemser	Jacob H. Sonenklar
Simon Kandler	Pinchas Spiro
Paul Kavon	Carl Urstein
Irving Kischel	Henry C. Wahrman
Arthur S. Koret	Robert Zalkin
Morton Kula	

MONDAY, MAY 6th
ISRAEL INDEPENDENCE DAY
TENTH ANNUAL MEETING OF THE
CANTORS ASSEMBLY OF AMERICA

MORNING EXECUTIVE SESSION

*Hazzan Samuel Rosenbaum, Presiding
President, The Cantors Assembly*

The meeting was called to order by the President at 10:30 A.M. Mr. Sidney Rabinowitz, a student of The Cantors Institute led the assemblage in the Hatikvah and The Star Spangled Banner.

Hazzan Gershon Ephros delivered the invocation;

Lord of the Universe! With grateful hearts we assemble on this day, marking a milestone in the annals of our beloved Organization, The Cantors Assembly.

We thank Thee for the ten years of notable achievement. We thank Thee for the blessings of inspired and devoted leadership whose high ideals and burning zeal have erected the structure of this Organization on firm foundations. *Torah, Avodah, Shirah* and *T'filah* are the pillars of light which will ever lead us to higher and loftier aims.

We thank Thee for Thy precious gifts of renewed creativity, for the encouragement given those who dedicate themselves to the revival of our sacred tradition. They are creating for us a musical idiom that is new in form, yet old in content. They speak the voice of Yisrael Sabba in accents of a revitalized, rejuvenated people.

We thank Thee for this our beloved United States of America, a veritable wonderland, a land of freedom, equality and respect for human dignity. We thank Thee also, Merciful Father, for the great privilege of witnessing the miracle of Israel's rebirth as a nation.

Today, our people the world over is celebrating the ninth anniversary of Israel's Independence. Our hearts are united in fervent prayer: Heavenly Father, preserve and protect *Medinat Yisrael*, the land of our forefathers and the cradle of our religion, our Saints, Sages and Prophets. May *Medinat Yisrael* continue to grow from strength to strength and be a beacon light for us and for all of humanity. Thus will the vision of our seers be fulfilled: "For my house shall be called a house of prayer for all peoples."

In closing, let us pray for the success of our deliberations, may our decisions continue to bring new vitality and new vigor to our sacred calling, and may we live to see the past glory of the *Schliach Tzibur restored bim'hera b'yamenu*. AMEN.

נוריה לך אדרון עולמים על שוכינו היום לzechong עשר שנים סיום לאנודתנו "כנסיית החזנים דארצות הברית". נוריה לך על שקמו לנו מנהיגים שעומדים וטורים איתנים, ישנים ובלי ליאות למען יסיד אגורה זו על יסודות איתנים, ישנים ומchodשים אלו הם ארבעת העמודים של תורה, עבודה, תפילה ושירה שנעו לעומדי אש ואורה להאר את דרכנו הארכא- לעתיד מוחיר. נוריה לך אדרון עולמים על שקמו לנו בעלי שאר- רוח, אלו הם המלחינים שבדורנו אנו, הם ממשיכים את השלשת הפדריש שיל צירת נניה דתית חדשה על יסודות של מסורת עברית טהורה ונקייה מכל שטץ של זמור וז.

נוריה לך אדרון עולמים על ארצנו ארצות הברית, ארץ הפלאות. ארץ חמרה, טובה ורחבה. ארץ של צדק וושר אноשי. נוריה לך אב הרחמים על הזכות הנוראה שנפלה בה בוגרלנו לחיות בדור הזה ולחיות עד ראייה לנשׁת הגודל של קומת הארץ מкорנתנו לתחיה ותתירות, לאוילא, לנוראה ולתפארת נצח. היום הוא יום קדוש לכל בני עמו המפוזרים ומא- רדים בכל פינות העולם. בוגרנו באחד חוננים את השנה התשיעית לעצמות המדרינה.

אננו שליחי עמד בית ישראל עומרם היום לבש תפילה ותחננו מלפניך: קיים את יצירה הנואנית הנפלאה של מדינת ישראל, שמר עלייה והנין בעדרה, למען ביחס הגודל והקדוש שנפרא שマー עלייו ולמען הקדושים וטהוריים שבכל דוד ודוד שמסרו נפשם על קדושת עמם וארם ועל קדושת השם.

וייה רצון מלפני אבינו שבשיטים אשר שמע תפילות אבותנו, שיישמעו ויקבל ברחמים ובצדון את תפילות ורחשי לבות מעוני וזרות ישראלי.

מכל פינות הארץ, ארצות הברית, התאספו למען מצוא את הריך הנכונה המובילה להנחתת המטרות הנעלוות של אמונותנו הקדושה. הרשה נא את שכינוך עליינו, ומלא את לבבנו מבתווך הנזול, וחוננו ואמצנו לעשות דzonig בלבב שלם, אמן!

יהיו נא אמרינו לרצון לפני אדרון כי, חסל סדור וערת הכנסת החזנים העשיריות כהכלתה, וכן נוכה כלנו שוב להתאסף לשנה הבאה ב"ה שם הרמת קין עבורת הקדש.

ועל הכל ה' אלהינו אנחנו מודים לך ומברכים אותך. מה נקדם פניך ומה יערב לך לך מאמרי ספר השואבים ממעניינו התפללה. והלא כך נאך וכד' יאה לנו לבלי התפללה וכן חובת כל הצירום לפניך.

אליהו ואליה אבותינו היה עם פופיות שלוחי עמד בית ישראל וمبرכות פיך כלם יתברכו. עמד בפיהם יברכו וمبرכו פיך כלם יתברכו. וכי שפוטים בזכבי צבור ובבנין הארץ ישראל באמונה הקדוש ברוך הוא ישלא שכרם. וישלח ברכה והצלחה בכל מעשה ידיום עם כל ישראל אחיהם.

ותן הילענו בתורתך זוכנו שתשרה שכינוך עליינו. כי אתה שומע תפלה עמד ישראל ברחמים, ברוד אתה שומע תפלה.

The Chairman read the Hazzkarah.

IN MEMORIAM : Bernard Alt

William H. Caesar

Louis Lazarin

Gershon H. Margolis

Jacob Schwartz

Mendel Stawis

The members of the Convention arose and observed a moment of silence in memory of the departed.

"LET'S TALK IT OVER"

General discussion of Committee Report and of the Good and Welfare of our Assembly.

Asked whether there should be a deadline with regard to the projected publication of the second volume of **Zamru Lo**, Hazzan Nathanson answered in the affirmative and requested that only those compositions suitable for congregational singing be submitted.

Hazzan Rosenbaum again emphasized the need for greater participation among all of our colleagues in this project.

Hazzan Savitt suggested that the volume include references to the source of four-part arrangements to any of the compositions published.

There was general discussion regarding the feasibility of changing the locale of the convention for 1958. A motion was made and seconded to investigate the possibility of Chicago as the site for our next convention. Mention was made of the advantages a resort provides regarding facilities and food, as against the difficulties that might be encountered in a city hotel location.

Suggestion was made that the Assembly waive the two year service requirement as well as the written examination in the matter of the following who seek membership in The Cantors Assembly:

- 1) Graduates of the School of Sacred Music.
- 2) Cantors with service in well-known European congregations.

At the present time the examination and two-year service requirement is waived only for graduates of The Cantors Institute. It was pointed out that differences exist in the standards for admission of students to The Cantors Institute and those applying to the School of Sacred Music. Requirements for admission to The Cantors Institute are much more stringent and demanding than are those of the School of Sacred Music. Consequently, graduation requirements are stricter, and there is considerable disparity between between the two schools in this matter. Due to these facts, the examinations must continue. Generally, it was felt that the examinations were another strengthening step in the elevation of the status and standards of the Cantorate.

As regards European service, the following was advanced : In many instances these European congregations no longer exist, or their records have been destroyed and can no longer be consulted. It is therefore impossible to ascertain for certain the validity of individual claims.

It was moved that a board of six European and six American Hazzanim be appointed or elected to meet once a year to examine such credentials as may be presented, and to rule on informal schooling as well.

Dissatisfaction was voiced with regard to the lack of cooperation evidenced by Mr. Helfgott and the Joint Retirement Board in failing to respond, within a reasonable length of time, to inquiries from our members regarding our Insurance and Retirement Plan. While the men are aware of the general benefits derived from participation in the Plan, they are not apprised of its more specific details and ramifications. In seeking more information from the Administrators of the Plan, our colleagues are subject to long and frequent delays, and in some cases, receive no reply whatsoever. It was moved that our Executive officers inform Mr. Helfgott and The Joint Retirement Board of these complaints, so that action may be taken to remedy this situation.

AFTERNOON EXECUTIVE SESSION

**ADDRESS IN HONOR OF
ISRAEL INDEPENDENCE**

Rabbi I. Usher Kirschblum

Vice President, Zionist Organization of America

Being the only Rabbi among so many Cantors, I feel like a *Rav Schenishbah*. I am very grateful to Dr. Emanuel Neumann who designated me as Vice President of the Zionist Organization of America to address you this afternoon. I happen to be a frustrated Hazzan-and which Rabbi is not? "Oder er ken, oder er vill. In my early days I sang with Cantor Hirschman for many, many years and have learned to appreciate the role of the Hazzan in Jewish life.

I was talking to my good friend, Dave, your Executive Vice President, for whom I have a great deal of affection, and have informed him that at some future conventions of the Cantors Assembly I would very much like to be invited for a talk on the ideal relationship between Rabbi and Hazzan.

Dear friends, we are gathered here to take a few moments out of your business sessions in order to reminisce about the great day which occurred nine years ago, to take stock of ourselves, and to see what we, as American Jews and as leaders in our communities must do in the year that lies ahead of us.

Mine, dear friends, was the great privilege to have been in Israel three times-twice last year, and for the first time, when Israel was born. When I came to Israel for the first time the immediate thought that occurred to me was the vision of Ezekiel when he beheld *Haatxamot Hayeveshot-those dry bones*, and asked himself that question, "*Hatciyena Haatxamot Haelah?*" - "Will these bones ever come to life again?" My heart broke within me as I beheld the hundreds of thousands of Jews lingering in those tent cities-tents made out of tin or canvas. They were parched by the sun during the day and by the wind at night. They existed on *Txenah*-lacking the basic necessities of life. Even as an American tourist I could hardly find enough food to sustain myself. Though being a corpulent man by nature, within three weeks I lost fifteen pounds-not that I tried to diet. Simply there was not enough food to go around. And then I came back to Israel last year. Once more I was reminded of Ezekiel. A prophecy fulfilled. "I shall put upon you sinews and bring you flesh. And I shall graft upon you skin. And I shall give a new spirit unto you and ye shall live."

As a delegate to the 24th World Zionist Congress arrived in time for the celebration of *Yom Haatsmaut*-Israel Independence Day. Much as I enjoy and am grateful for your hospitality I cannot help but think of the way I spent this day a year ago. How much more of a thrill I had last year, when I

stood with the hundreds of thousands of Jews in the City of Haifa-Jews young and old--cheering, crying and pronouncing "*shehehiyanu, vekiy'manu, vehigianu lazman haxeh,*" as the parade began.

I saw the Israeli army-black Jews and white Jews-marching through the streets of Haifa. My eyes caught many a tattooed arm, telling me that were it not for the grace of God this soldier could have perished like the rest of his family in the crematoria and the hell-holes of Europe. Shoulder to shoulder marched the Jew born in the Golah, with the native sabra.

I spent a Shabbat with the Chief of Chaplains, Rabbi Lieutenant Colonel Goren. To be in his company is to be in the presence of a saint. At that time he had told me how impatient and tense the Israelis were becoming. They could not wait any longer. They could not be expected to sit and be shot down like clay pigeons and let Nasser decide when and from where to strike. He felt that Israel was nearing a breaking point.

I visited Israel's modern factories in Jerusalem. I rode in its new trains. Though admiring their beauty I shed a tear, recalling what price in human lives our people had to pay for Israel to have gotten these trains from a somewhat repentant Germany.

"*Tzenah*" was a thing of the past. Now the keyword was "*Sheffah*" -plenty. I beheld a prospering country, which made tremendous progress in so short a time. But whereas Israel had been developing miraculously in the economic field its political graph kept dropping lower and lower until it was forced to strike on October 29, 1956. On that night, dear friends I happened to be in this very hotel, meeting on Zionist business with all the membership chairmen and presidents of the mountain area. My eyes were glued to the television set until three in the morning. I saw with what diabolical fury our own government rushed in to demand censure for Israel. When the TV and radio sets were finally shut, I tried to go to sleep but could not close an eye. So I turned to my Bible and said to myself, "What is the matter with the world? Does it not realize that little Israel has just struck a match by which it is trying to give light to the entire world? Does it not see that Israel is about to destroy another monster whose aim is not only to annihilate Israel but also to rule over the entire Middle East?"

I was deeply pained by the confusion that existed among the Jews of America. "Why did Israel have to start up with Egypt?" they asked. *Geh derzell zay a meiseh*-Here Israel sees that a Nasser speaks to America and says, "Let her choke on her fury," defies great America, and nobody says a word. Here a Secretary of State, instead of an umbrella, is going with a briefcase and making England and France knuckle down to him! Here Nasser cries out, as the treaty between Syria, Egypt, and Jordan was signed. "We have now completed a ring of steel against Israel which will make of Israel one big concentra-

tion camp." And Jews ask why did Israel start up!

On October 27th, if you please, less than forty-eight hours before Israel struck, Nasser cried out, "The day of Israel's annihilation is near! And the nations of the world, including our own, instead of rallying with sympathy and encouragement to this great little democracy of the Middle East rushed to demonstrate the "*Sinat olom I Am olom*"-the eternal hatred for the eternal people.

When the President of the United States addressed the nation he spoke with anger rather than with compassion and understanding for Israel for daring to do that which any other self-respecting nation would have done. But you know what happened, dear friends. For over two thousand years the world was used to see a different type of heroism on the part of Jews. The poet, Chaim Nachman Bialik, described it in one of his immortal poems, "*Oz Kazeh, Taatzumot Nefesh*" Such strength and fortitude of soul—"Tzait smechim likrat mavet"—to go out with a smile toward death—"Lifshot et hatzavar el kol maachelet merutah"—to stretch out the neck before every sharpened blade—"El kol kardom natuy"—before every lifted axe—"Laalot el hamoked"—to ascend unto the pyre—"Likpotz el hamedurah"—to jump into the flames—"U'vechad lamut mot kedoshim"—and with the cry, "Hear O Israel, the Lord our God the Lord Is One," to die a martyr's death."

For two thousand years Jews died in such a way. But it made no impression whatever on the world. On this *Yom Haatzmaut* we proclaim unto the whole world, "Never again shall Jews die like sheep." "*Am Yisrael Chai*"—the people of Israel shall live forever!

The entire world is enveloped in darkness today. And, I am afraid it will remain dark until justice be done to that little land.

For me today is a great "Yom Tov." I do not like *paskin dinim* for anybody else but for myself. *Sefirah* is a period which I observe. But *Yom Haatzmaut* is to me as great a day as *Lag B'omer*. "*Hallevai vollt ich heint gehat hassenes*" then I wouldn't be here—much as I enjoy being here. On this day of joy we must also take *Heshbon Hanefesh*. Since Israel's birth it has suffered many reverses because we American Jews went to sleep while the enemies of Israel would not slumber for a moment. "*Hiney lo yanum v'lo yishan soney Yisrael*.

I could talk to you for hours, dear friends, about what is taking place on this continent as far as Arab propaganda. I have traveled the length and breadth of this country; I have spoken before many college groups. There is not a single college or university in the United States of America which does not have Arab propagandists, if you please, right on the campus. I could tell you of the work and the money that the American Friends of the Middle East are spending to fight Israel. I could tell you how effective-

and that is the most painful blow a Jew can get, when flesh of his own flesh and blood of his own blood is pouring millions of dollars to destroy Israel—very perfidious and invidious American Council for Judaism is in its anti-Israel propaganda.

But if we are honest with ourselves—and I presume everyone here is a Zionist at heart—we must admit, dear friends, that we ourselves have laid down on the job. Friends, we must understand that if we do not want Israel to continue suffering politically we must recognize the fact that this war must be won over there, by American Jews. As much money as we pour into UJA and Bonds—and these two fund-raising agencies are very essential—it is of no avail unless we win the fight on the political battlefield. The only way that battle can be won is through a stronger and more numerous Zionist Organization.

I have a very outstanding non-Jewish co-chairman who has made more Zionists for me in the past year than any Jew I know of. He is John Foster Dulles himself. Here is how he did it for me. He once wrote a pamphlet in which he stated, "The individual who joins an organization interested in foreign policy can be sure that the views of this organization will receive careful attention in the State Department. The voice of a chorus has more volume than the voice of a soloist. The resolution that supports or opposes a course of action, and represents the considered opinion of fifty or a hundred or a thousand voters of necessity carries more weight with the officials who decide on a course of action, than the individually expressed opinion. Your opinion counts, even if you neglect to express it, because in failing to say what you think you lessen the likelihood of the course you favor being adopted and pursued. Too often it happens that those who endorse a policy merely nod to themselves, while those who oppose it raise their voices. At all times your opinion counts, but it counts for more if you register it."

Now, if this doesn't make the strongest case for people belonging to the Zionist Movement, nothing else will. Of course as Vice President of ZOA I speak on its behalf. But it doesn't matter to me which Zionist Organization you join. You have got to see that your neighbors belong. We want to continue to celebrate many more *Y'mei Haatzmaut—not* with sadness that must have overwhelmed each of us but with unmitigated joy. I know exactly how the people of Israel feel today—"Men kneipt sich die backen der kolier sohl stehen." Their disappointment must be so great! How much happier I, as an American Jew, would have been today and how much more proud if my government had not ruined Israel's tourist season and had relaxed many of its unofficial sanctions and restrictions imposed upon Israel. Despite all promises a single dollar has not as yet come forth from the United States to Israel. I know full well that as an American Jew, if I exercise my right collectively, I can exert great pressure upon my government and make it see the light.

Then comes the last great question, dear friends. "Tzu voss darf men doss?" What is Israel all about? You have a right to ask, "Does it pay to give so much of our effort, time and energy; to shed so much blood for a little piece of land?" When I visited Switzerland a friend of mine said, "Why could not the good Lord have given us Switzerland instead of the land of Canaan?" Anyone is short-sighted, dear friends, who thinks there is a substitute in the heart of the Jew for the State of Israel. I believe with implicit faith that Israel is destined to play an international role in the life of humanity. I feel that Isaiah's prophecy will have to be fulfilled. And until the nations of the world recognize it there will never be *Shalom* in this world.

That very immortal chapter of ISAIAH LX, which I kept reading and rereading on that very sleepless and historical night I recall at this moment:

"Arise, shine, for thy light is come,
And the glory of the Lord is risen upon thee.
Darkness shall prevail upon the earth
And gloominess will surround all nations.
But upon thee, the Lord will arise,
And His glory shall be seen upon thee.
And nations shall walk at thy light
And rulers at the brightness of thy rising.
Thy sun shall not go down any more
Nor will thy moon be withdrawn.
For the Lord shall be thine everlasting light."

Our Rabbis in the Midrash played on this theme when they asked, "Mah **Kenesset Yisrael Mechakah?"** What does the K'nesset of Israel wait for now that we have a State? "*L'orah shel Mashiach*"-for the light of the Messianic era. Light and redemption for all of humanity will emanate from Israel, the spiritual center of the world.

Dear friends, we cannot conclude the celebration of a Yom *Haatxmaut* without thinking of those Jews with whose very blood the road to Israel was paved. I venture to say that there is not a single Jew among us seated here who has not become orphaned as a result of the Hitlerian era. When we think of the heroes that fell on the battlefield, having been in Israel, I know what sort of a day was yesterday. It was Yom *Hazikaron*. At seven o'clock in the morning the sirens

sounded. Silence and sadness prevailed throughout Israel. At six o'clock, every bus, every car-traffic was stopped, and you could hear a pin drop. Everyone, religious and non-religious alike, stood with head bowed in prayer- in memory of those who died in 1948-as well as in memory of those six and a half million *Kedoshim* who died that Israel may live.

And on this great day I think of one who is symbolic of the eternity of Israel. This is the period, dear friends, when Jews demonstrated to the world that they would not permit themselves to be slaughtered like sheep without any resistance. The heroes of the Warsaw Ghetto taught the people of Israel to fight and die with dignity and self-respect. During this period, dear friends, the heroes of the Warsaw Ghetto staged a heroic, even though futile, battle for the sake of the holiness of His Name. They fought like lions. The Nazis had thought it would be a matter of hours before they would destroy every remnant of the Jewish people. Instead of hours it lasted days. Finally, when it appeared that everything in the Warsaw Ghetto was still they suddenly discovered one more Jew still living and struggling. He looked about him. His father, his mother, his brothers, his sisters, everyone lay dead. Just as the Nazis were about to shoot him down, with rifle in one hand and the blue and white flag in the other, he climbed to the roof top and began to sing, "*Od lo av-dah tikvatenu hatikvah hanoshanah!*" With the last note of "Hatikvah" he jumped into the flames - another holy martyr of Israel. But his death, dear friends, was not in vain because he acted as an inspiration for the people of Israel.

And so this is a great day for us - a day of victory, a day of remembrance, a day of introspection and retrospection. The day will soon come, dear friends, when we will see the beginning of the "geulah shel-emah"-the complete redemption of the State of Israel.

And when we ask the question, "How long, O Lord, how long will it take? How much more bloodshed must there be until we see that day?" There comes the silent but sure answer of the Lord, "You, O man, through your work and your dedication, can speed that great day."

NOMINATIONS COMMITTEE REPORT

Hazzan Max Wohlberg

The Nominations Committee presented the following slate of officers for the year 1957-58, which was unanimously elected by acclamation:

President,	Samuel Rosenbaum
Vice President,	Isaac Wall
Executive Vice President,	David J. Putterman
Secretary	David J. Leon
Treasurer	Moshe Nathanson

In addition to the slate presented by the Nominations Committee for membership on the Executive Council there were also several nominations from the floor:

ELECTED TO THE EXECUTIVE COUNCIL

Paul Kavon, Moses J. Silverman, Arthur Koret

The following members were elected to serve on the National Council:

Metropolitan Region:

Harry Altman, Samuel Seidelman

Philadelphia Region :

Pinchas Spiro, Asher Mandelblatt

New England Region:

David Chasman, Irving Kischel

Connecticut Region:

Abram Brodacz, Eleazar Bernstein

West Coast Region:

Leon G. Bennett, Abraham Salkov

Tri-State Region :

Mordecai G. Heiser

New York State Region:

Harold Lerner, Herbert Feder

Central Seaboard Region:

Saul Z. Hammerman, Morris I. Okun

Chicago Region:

Moses J. Silverman, Maurice Goldberg

Michigan Region :

Jacob Sonenklar

Southern Region :

William Lipson

MESSAGES OF GREETING

The Jewish Theological Seminary of America

March 13, 1957

Dear Hazzan Putterman:

It is a very great privilege for me to extend the greetings of the Faculty of this Seminary to you and the other members of the Cantors Assembly of America on the occasion of the 10th anniversary of the organization which was initiated at your home. The Cantors Assembly has done much to advance the cause of Jewish liturgical music and to help improve the standards and manner of service in our congregations. Quite apart from what the Assembly has done as an organization and through its members, it has established a lasting monument for itself in the Cantors Institute and the Seminary College of Jewish Music at the Seminary, which had been established mainly at the urging of the Assembly.

As the Cantors Assembly enters its second decade, new vistas of opportunity seem to me to open to it. It is of the utmost importance that in our time, as, in ancient times and the Middle Ages, Jewish liturgical music be continually creative and continually more inspiring. The art of writing prayers should, I presume, fall to the scholars and rabbis. The art of creating new music and interpreting the liturgy in music should, I think, be that of the Hazzanim.

There is a great deal that can be accomplished, through closer cooperation between the Cantors Assembly and the Rabbinical Assembly, in the field of creative Jewish art. I hope that the next decade of the existence of the Cantors Assembly will lead to such cooperation.

With warmest personal regards,

Cordially, as ever,

Louis Finkelstein

The Rabbinical Assembly of America

April 8, 1957

Dear Hazzan Spiro:

I am very happy to extend to you the fraternal greetings of the Rabbinical Assembly upon the Tenth Annual Convention of the Cantors Assembly.

The Cantors Assembly in the past ten years has made some very important contributions toward the elevation of standards and the education of the Jewish

community in the role of the cantor in the modern synagogue. Ten years is only a brief time organizationally, but the recognition and the place which the Cantors Assembly has achieved for itself in the Conservative Movement are highly commendable.

I know that the Rabbinical Assembly wishes for the Cantors Assembly a continued and increasing program of activity within the Conservative family.

Cordially yours,

Aaron H. Blumenthal
President

The United Synagogue of America

April 11, 1957

Dear Hazzan Spiro:

I am delighted, indeed, to be privileged on behalf of the United Synagogue of America, to extend its warmest greetings to your Annual Convention, at which time you are to celebrate the tenth anniversary of the Assembly.

I well remember when the Assembly came into being. Since that time, it has most gratifyingly justified the foresight, initiative and efforts of those who helped create it. It has, and is making a magnificent and indispensable contribution to the rounding-out of what makes for the totality of a Movement such as ours.

May you continue to make your rich and imperative contribution to the fulfillment of our common aspiration of the vital, beautiful development of traditional Judaism on the American scene.

Sincerely,

Charles Rosengarten,
President

National Women's League

April 12, 1957

Dear Hazzan Spiro :

National Women's League of the United Synagogue of America greets the Convention of the Cantors Assembly of America and extends good wishes on the occasion of your Tenth Anniversary.

May you continue and increase the fine work you are doing in raising the standard of Hazzan.

Sincerely yours,

Mrs. Louis Sussman
National President

National Federation of Jewish Men's Clubs

March '7, 1957

Dear Hazzan Putterman :

Thank you for your invitation to attend the 10th Annual Conference of the Convention of the Cantors Assembly of America and the Department of Music of the United Synagogue of America to be held on May 5th through May 8th, 1957, at Grossinger's, Liberty, New York.

I regret to advise you that at the same time, the National Federation of Jewish Men's Clubs, is holding its 28th Annual Convention at the Concord, Kiamsha Lake, New York.

In behalf of the officers of National Federation of Jewish Men's Clubs, its affiliated clubs and members in the United States and Canada, I wish to extend to your convention greetings.

We hope that your deliberations will result in benefits to the individual cantors, Synagogue Music, and ultimately the congregants themselves.

May your deliberation be fruitful for the entire Conservative Movement.

Sincerely yours,

Abraham Satovsky
National President

The Educators Assembly

April 19, 1957

Dear Hazzan Spiro:

I was delighted to learn from you that your Assembly is celebrating its tenth anniversary at its forthcoming annual convention to be held at Grossinger's, May 5 to 8. I am indeed happy to felicitate you and extend greetings to you on this auspicious occasion, although I am not able to be with you in person.

The Educators Assembly of the United Synagogue of America wishes to convey to your organization our deepest good wishes and heartiest *Yiyasher Koach* on this significant anniversary. The interests of the Cantors Assembly and those of the Educators Assembly and also those of the other affiliates of the United Synagogue, are all one. We are collectively dedicated to promoting Judaism in our Conservative congregations, each according to our specialized interests.

The Hazzan as the *Shliach Txibbur*, has always been a respected and dignified leader in the congregation and the community. In addition, the modern Cantor in many cases is deeply involved in the music educational program of the congregation and the school. We of the Educators Assembly feel our kinship with you through both these capacities. We are, of course,

particularly concerned about the latter relationship where together we can advance Jewish education in our congregations.

We trust that your convention will be most worthwhile and will lead to the advancement of your calling.

Cordially yours,
William B. Lakritz
President

The Young People's League

April 25, 1957

Dear Hazzan Rosenbaum :

On behalf of the Young People's League of the United Synagogue of America it is my pleasure and privilege to greet the Cantors Assembly at its 1957 Annual Convention. We of the Young People's League have enjoyed the beautiful and meaningful traditions of Jewish music and have found our services enriched by the artistic use of tradition which is encouraged by the Cantors Assembly.

We believe that Jewish music can have the same inner joy that was expressed by Miriam when she led the dancers after the crossing of the Red Sea and by one of the earliest cantors, the singer and musician, David the King.

The Young People's League is grateful to the Cantors Assembly for its introduction of the inspiring traditions of Jewish melodies to the worshipper at the synagogue. We wish you success at your Convention and in your most vital goal of maintaining the spirit of Jewish liturgical music.

Sincerely yours,
Samuel Goldstein
President

United Synagogue Youth

Dear Hazzan Spiro :

I want to take this means of extending to the Cantor's Assembly the heartfelt felicitations of the 20,000 members of the United Synagogue Youth on the occasion of your tenth anniversary.

In my personal travels throughout the various regions of USY, I have noticed the wonderful contributions that individual members of the Cantor's Assembly are making to the USY chapters. Group singing constitutes an integral part in the building of a more enthused Jewish Youth. Many cantors serve as advisers to our member chapters. This close association between cantors and Jewish youth is indeed most helpful to our organization.

As USY'ers grow older and take their places as mature American Jews, they will remember the many happy hours which the Cantors Assembly provided for them. For this and for much more USY says "todah rabah" and "mazel tov."

Sincerely yours,
Gerald Zelizer
President

Address:

THE TASK OF THE HAZZAN

by DR. ABRAHAM J. HESCHEL

What does a person expect to attain when entering a Synagogue? In the pursuit of learning one goes to a library; for esthetic enrichment one goes to the art museum; for pure music to the concert hall. So what is the purpose of going to the Synagogue? Many are the facilities which help us to acquire the important worldly virtues, skills and techniques. But where should one learn about the insights of the spirit? Many are opportunities for public speech; where are the occasions for inner silence? It is easy to find people who will teach us how to be eloquent; but who will teach us how to be still? It is surely important to develop a sense of humor; but is it not also important to have a sense of reverence? Where should one learn the eternal wisdom of compassion? The fear of being cruel? The danger of being callous? Where should one learn that the greatest truth is found in contrition? Important and precious as the development of our intellectual faculties is, the cultivation of a sensitive conscience is indispensable. We are all in danger of sinking in the darkness of vanity; we are all involved in worshipping our own egos. Where should we become sensitive to the pitfalls of cleverness, or to the realization that expediency is not the acme of wisdom?

We are constantly in need of self-purification. We are in need of experiencing moments in which the spiritual is as relevant and as concrete as the esthetic, for example. Everyone has a sense of beauty; everyone is capable of distinguishing between the beautiful and the ugly. But we also must learn to be sensitive to the spirit. It is the Synagogue where we must try to acquire such inwardness, such sensitivity.

To attain a degree of spiritual security one cannot rely upon one's own resources. One needs an atmosphere, where the concern for the spirit is shared by a community. We are in need of students and scholars, masters and specialists. But we need also the company of witnesses, of human beings who are engaged in worship, who for a moment sense the truth that life is meaningless without attachment to God. It is the task of the Cantor to create the liturgical community, to convert a plurality of praying individuals into a unity of worship.

Pondering his religious existence a Jew will realize that some of the greatest spiritual events happen in moments of prayer. Worship is the source of religious experience, of religious insight, and religiously some of us live by what happens to us in the hours we spend in the Synagogue. These hours have been in the past the wellsprings of insight, the wellsprings of faith.

Are these wellsprings still open in our time?

I grew up in a house of worship where the spiritual was real. There was no elegance, but there was contrition; there was no great wealth, but there was great longing. It was a place where when I saw a Jew I sensed Judaism. Something happened to the people when they entered the house of worship. To this day every time I go to the Synagogue my hope is to experience a taste of such an atmosphere. But what do I find within the contemporary Synagogue?

We are all in agreement about the importance of prayer. Cantors dedicate their lives to the art of leading our people in prayer. Indeed, of all religious acts, prayer is most widely observed. Every seventh day hundreds of thousands of Jews enter the Synagogue. But what comes to pass in most of our services? Our services are conducted with pomp and precision. The rendition of the liturgy is smooth. Everything is present; decorum, voice, ceremony. But one thing is missing: Life. One knows in advance what will ensue. There will be no surprise, no adventure of the soul; there will be no sudden burst of devotion. Nothing is going to happen to the soul. Nothing unpredictable must happen to the person who prays. He will attain no insight into the words he reads; he will attain no new perspective for the life he lives. Our motto is monotony. *ma shehaya hu yihye v'en kol hadaah tahat hashemesh*. The fire has gone out of our worship. It is cold, stiff, and dead. Inorganic Judaism. True, things are happening; of course, not within prayer, but within the administration of the synagogues. Do we not establish new edifices all over the country? Yes, the edifices are growing. Yet, worship is decaying.

Has the synagogue become the graveyard where prayer is buried? Are we, the spiritual leaders of American Jewry, members of a *hevra kadisha*? There are many who labor in the vineyard of oratory; but who knows how to pray, or how to inspire others to pray? There are many who can execute and display magnificent fireworks; but who knows how to kindle a spark in the darkness of a soul?

One must realize the difficulties of the Cantor. The call to prayer falls against an iron wall. The congregation is not always open and ready to worship. The Cantor has to please the armor of indifference. He has to fight for a response. He has to conquer them in order to speak for them. Often he must first be a *mekitz nirdamim*, one who arouses those who are asleep, before he can claim to be a *shaliyah tzibbur*. And yet we must not forget that there is a heritage of spiritual responsiveness in the souls of our people. It is true, however, that this responsiveness may waste away for lack of new inspiration, just as fire burns itself out for lack of fuel.

The tragedy of the Synagogue is in the depersonalization of prayer. Hazzanut has become a skill, a technical performance, an impersonal affair. As a result the sounds that come out of the Hazzan evoke

no participation. They enter the ears ; they do not touch the hearts. The right Hebrew word for Cantor is *baal t'fillah*.

The mission of ,a Cantor is to lead in prayer. He does not stand before the Ark as an artist in isolation trying to demonstrate his skill or to display vocal feats. He stands before the Ark not as an individual but as a Congregation. He must identify himself with the Congregation. His task is to represent as well as to inspire a community. Within the Synagogue music is not an end in itself but a means of religious experience. Its function is to help us to live through a moment of confrontation with the presence of God; to expose ourselves to Him in praise, ,in self-scrutiny and in hope.

We have adopted the habit of believing that the world is a spiritual vacuum, whereas the seraphim proclaim that "the whole earth is full of His glory." Are only the seraphim endowed with a sense for the glory? "The heavens declare the glory of God." How do they declare it? How do they reveal it? "There is no speech, there are no words, neither is their voice heard." The heavens have no voice; the glory is inaudible. And it is the task of man to reveal what is concealed ; to be the voice of the glory, to sing its silence, to utter, so to speak, what is in the heart of all things. The glory is here — invisible and silent. Man is the voice ; his task is to be the song. The cosmos is a congregation in need of a Cantor. Every seventh day we proclaim as a fact: The soul of everything that lives blesses Thy name.

They all thank Thee,
They all praise Thee,
They all say,
There is none holy like the Lord.

Whose ear has ever heard how all trees sing to God?
Has our reason ever thought of calling upon the sun
to praise the Lord? And yet, what the ear fails to perceive, what reason fails to conceive, our prayer makes clear to our souls. It is a higher truth, to be grasped by the spirit:

All Thy works praise Thee

Psalms 145 : 10

We are not alone in our acts of praise. Wherever there is life, there is silent worship. The world is always on the verge of becoming one in adoration. It is man who is the Cantor of the universe, and in whose life the secret of cosmic prayer is disclosed. To sing means to sense and to affirm that the spirit is real and that its glory is present. In singing we perceive what is otherwise beyond perceiving. Song, and particularly liturgical song, is not only an act of expression but also a way of bringing down the spirit from heaven to earth.

Shira begimatria t' filla. The numerical value of the

letters which constitute the word shira or song is equal to the numerical value of the word *t'fillah* or prayer. Prayer is song. *Shiru lo, zamru lo, sihu bikhol nifl'otav.*

Sing to Him, chant to Him, meditate about all the wonders, about the mystery that surrounds us. The wonder defies all descriptions; the mystery surpasses the limits of expression. The only language that seems to be compatible with the wonder and mystery of being is the language of music. Music is more than just expressiveness. It is rather a reaching out toward a realm that lies beyond the reach of verbal propositions. Verbal expression is in danger of being taken literally and of serving as a substitute for insight. Words become slogans, slogans become idols. But music is a refutation of human finality. Music is an antidote to higher idolatry.

While other forces in society combine to dull our mind, music endows us with moments in which the sense of the ineffable becomes alive.

Listening to great music is a shattering experience, throwing the soul into an encounter with an aspect of reality to which the mind can never relate itself adequately. Such experiences undermine conceit and complacency and may even induce a sense of contrition and a readiness for repentance. I am neither a musician nor an expert on music. But the shattering experience of music has been a challenge to my thinking on ultimate issues. I spend my life working with thoughts. And the problem that gives me no rest is: do these thoughts ever rise to the heights reached by authentic music?

Music leads us to the threshold of repentance, of unbearable realization of our own vanity and frailty and of the terrible relevance of God. I would define myself as a person who has been smitten by music, as a person who has never recovered from the blows of music. And yet, music is a vessel that may hold anything. It may express vulgarity; it may impart sublimity. It may utter vanity; it may inspire humility. It may convey stupidity and it can be the voice of grandeur. It may engender fury, it may kindle compassion. It often voices man's highest reverence, but often brings to expression frightful arrogance.

Cantorial music is first of all music in the service of the liturgical word. Its core is *nusah*, and its integrity depends upon the cultivation of *nusah*. Elsewhere I have suggested (see *Man's Quest for God*. Studies in Prayer and Symbolism, New York, 1954, pp. 51 and \$99.) that one of the main causes of the decay of prayer in the Synagogue is the loss of *nusah*, the loss of chant; and surely the disengagement of cantorial music from the *nusah* has been most harmful. To pray without *nusah* is to forfeit the active participation of the community. People may not be able to pray; they are all able to chant. And chant leads to prayer. What I mean by the disengagement of Cantorial music from the liturgical word is not singing without words, but singing in a way which contradicts the words. It is both a spiritual and a technical matter. The

Cantor's voice must neither replace the words nor misinterpret the spirit of the words. The Cantor who prefers to display his voice rather than to convey the words and to set forth the spirit of the words, will not bring the Congregation closer to prayer. Be humble before the words, should be the cantorial imperative.

Music is a serious pretender to the place of religion in the heart of man, and the concert hall is to many people a substitute for the Synagogue. The separation of music from the word may, indeed, foster a spirituality without a commitment and render a greater service to the advancement of concert music than to the enrichment of Synagogue worship.

Entering the Synagogue, I first relinquish all I know and try to begin all over again. The words are sometimes open, and at other times locked. Even in such embarrassment song is a sphere that will admit even the poor in faith. It is so far off, and yet we are all there. Pride begins to fade bit by bit, and praise begins to happen. The cantorial voice is a door, but often the banging of the door jars and tears our sensitivity to shreds.

A Cantor who faces the holiness in the Ark rather than the curiosity of man will realize that his audience is God. He will learn to realize that his task is not to entertain but to represent the people Israel. He will be carried away into moments in which he will forget the world, ignore the congregation and be overcome by the awareness of Him in Whose presence he stands. The congregation then will hear and sense that the Cantor is not giving a recital but worshipping God, that to pray does not mean to listen to a singer but to identify oneself with what is being proclaimed in their name.

Mankind is always on trial, and the cross-examination of the soul is audible in music. One of the things reflected in modern cantorial music is the lack of the sense of mystery which is at the very root of religious consciousness. Music gains its religious dimension when ceasing to be satisfied with conveying that which is within the grasp of emotion and imagination. Religious music is an attempt to convey that which is within our reach but beyond our grasp. The loss of that tension throws all cantorial music into the danger of becoming a distortion of the spirit.

Music is the soul of language. A good sentence is more than a series of words grouped together. A sentence without a tone, without a musical quality, is like a body without a soul. The secret of a good sentence lies in the creation of a tonal quality to correspond to the meaning of the words. There has to be a harmony of the right tone and the right words. Such harmony is often painfully missing in cantorial expression. One is shocked to hear how magnificent thoughts are uttered in a false tone; sublime words and crude melodies. So much of what we hear in the Synagogue is alien to our liturgy. So much of the music we

hear distorts and even contradicts the words, instead of enhancing and glorifying them. Such music has a crushing effect upon our quest for prayer. One feels frequently hurt when listening to some of the melodies in modern Synagogues.

It is a fact that just as there are speakers who are better than their words, there are Cantors who are better than their melodies. But this is not only a matter of personal importance. The future of Jewish prayer is to a considerable degree in the power of the Cantor.

There is a book which everyone talks about, but few people have really read. A book which has the distinction of being one of the least known books in our literature. It is the Siddur, the prayerbook. Have we ever pondered the meaning of its words? Did we ever stop to think what it means?

And yet, there are those who claim that the Siddur does not express needs, wants, aspirations of contemporary man.

We must learn how to study the inner life of the words that fill the world of our prayerbook. Without intense study of their meaning, we feel indeed, bewildered when we encounter the multitude of those strange, lofty beings that populate the inner cosmos of the Jewish spirit. The trouble with the prayerbook is it is too great for us, it is too lofty. Our small souls must first rise to its grandeur.

We have failed to introduce our minds to its greatness, and our souls are lost in its sublime wilderness. It is not enough to know how to translate Hebrew into English; it is not enough to have met a word in the dictionary and to have experienced unpleasant adventures with it in the study of grammar. A word has a soul, and we must learn how to attain insight into its life.. Words are commitments, not the subject-matter for esthetic reflection.

This is our affliction. We say words but make no decisions. We do not even know how to look across a word to its meaning. We forget how to find the way to the word, how to be on intimate terms with a few passages in the Prayerbook. We are familiar with all words, but at home with none. The Siddur has become a foreign language which the soul does not know how to pronounce.

In order for Cantorial music to regain its dignity, it will not be enough to study the authentic pattern of our musical tradition. What is necessary is a **Liturgical revival**. This will involve not only a new sense of reverence and faith, but also a new insight into the meaning of the liturgical words as well as an intimate way of uttering and appropriating the words. The decline of hazzanut will continue as long as we fail to realize that reverence and faith are as important as talent and technique, and that the music must not lose its relationship to the spirit of the words.

It is important for the Cantor to study the score, but it is also important to study the words of the Prayerbook. The education of the Cantor calls for intellectual and not only for esthetic achievements. In Judaism study is a form of worship, but it may also be said that worship is in a sense a form of study; it includes meditation. It is not enough to rely on one's voice. It takes a constant effort to find a way to the grandeur of the words in the Prayerbook.

What are we exposed to in the atmosphere of the synagogue? We are exposed not only to sacred words, not only to spiritual tunes. This, indeed, is the essence of our liturgy. It is a combination of word and music Great as music is, it is neither the ultimate nor the supreme. The ultimate is God, and the medium in which His guidance has been conveyed to us is **the word**. We have no holy music; we revere sacred Scripture, sacred words. Music is the language of mystery. But there is something which is greater than mystery. God is the meaning beyond all mystery. That meaning is concealed in the Biblical words, and our prayers are an attempt to disclose to ourselves what is concealed in those words.

For all its grandeur, there is something greater than music. At Sinai we heard thunder and lightning, but it was not the music of the elements but the word for the sake of which the great event happened. The Voice goes on forever, and we are being pursued by it.

We have neither icons, nor statues in our Synagogue. We are not even in need of visible symbols to create in us a mood of worship. All we have are words in the Siddur and reverence in our hearts. But even these two are often apart from each other. It is the task of music to bring them together.

"Who shall ascend the mountain of the Lord, and who shall stand in this holy place? He who has clean hands and a pure heart, and who does not lift up his soul to what is false and does not swear deceitfully." Not by might of voice, not by strength of talent alone, but by the sense of awe and fear, by contrition and the sense of inadequacy, will a Cantor succeed in leading others to prayer.

The Cantor must constantly learn how to be involved in what he says, realizing that he must also teach others how to attach themselves to the words of the liturgy. He has a secret mission to convert, to lead people to a point where they can sense that arrogance is an abyss and sacrifice is eternity.

There are few proofs for the existence of God, but there are witnesses. Foremost among them are the Bible and Music. Our liturgy is a moment in which these two witnesses come to expression. On the evidence of two witnesses a claim is sustained. Our liturgy consists of the testimony of both music and the word.

Perhaps this is the way to define a baal **t'fillah**. He is a person in whom the two witnesses meet. He is a person in whom a spiritual equation takes place-

the equation of song and soul, of word and mind. *Va-anu t'filati*: the self and prayer are one.

I should like to conceive of *hazzanut* as the art of *Siddur* exegesis, as the art of interpreting the words of the *Siddur*. Words die of routine. The Cantor's task is to bring them to life. A Cantor is a person who knows the secret of the resurrection of the words. The art of giving life to the words of our liturgy requires not only the personal involvement of the Cantor but also the power contained in the piety of the ages. Our liturgy contains incomparably more than what our hearts are ready to feel. Jewish liturgy in text and in song is a spiritual summary of our history. There is a written and an unwritten Torah, Scripture and tradition. We Jews claim that one without the other is unintelligible. In the same sense we may say that there is a *written* and an *unwritten liturgy*. There is the *Siddur* but there is also an inner approach and response to it, a way of giving life to the words, a style in which the words become a personal and unique utterance.

The Lord commanded Noah: "Go into the *teva*, you and all your household." *Teva* means Ark, it also means word. In prayer a person must enter the word with all he has, with heart and soul, with thought and voice. "Make a light for the Ark." The word is dark. This is the task of him who prays: to kindle a light in the word (*The Baal Shem*). Humbly we must approach both the word and the chant. We must never forget that the word is deeper than our thought, that the song is more sublime than our voice. These words enhance us. The Rabbis maintain that "those who carried the Ark were actually carried by the Ark." And indeed he who knows how to carry a word in all its splendor is carried away by the word. He who has succeeded in kindling a light within the word will discover that the word has kindled a light within his soul. Where is the *Schechinah*? Where is the presence of God to be sensed? According to *TIKKUNE ZOHAR* the *Schechinah* is in words. God is present in sacred words. In praying we discover the holiness in words.

Song is the most intimate expression of man. In no other way does man reveal himself so completely as in the way he sings. For the voice of a person, particularly when in song, is the soul in its full nakedness. When we sing, we utter and confess all our thoughts. In every sense *hazzanut is hishtapkhut hanefesh*. There is a story about the Baal Shem who was once listening most intently to a musician. When his disciples asked him why he was so absorbed in what he heard, the Baal Shem replied: When a musician plays he pours out all he has done.

Indeed, a Hazzan standing before the Ark reveals all his soul, utters all his secrets. The art of being a Cantor involves the depth, richness and integrity of personal existence. There is a story about a hassidic Rabbi in Galicia, among whose adherents were many hazzanim. Their custom was to gather at the Rabbi's court of the Sabbath which precedes Rosh Hashanah.

At the end of their stay they would enter the Rabbi's chamber and ask for his blessing that their prayers on Rosh Hashanah be accepted in heaven. Once, the story goes, one of the hazzanim entered the Rabbi's chamber immediately after the Sabbath to take leave of the Rabbi. When the Rabbi asked him why he was in a hurry to leave, the Hazzan replied, "I have to go home in order to go through the *Mahsor* and to take a look at the notes." Thereupon the Rabbi replied, "Why should you go through the *Mahsor* or the notes; they are the same as last year. It is more important to go through your own life, and take a look at your own deeds. For you are not the same as you were a year ago." The Hazzan was no longer in a hurry to leave.

TUESDAY, MAY 7, 1957

MORNING SESSION

A Musical Analysis of the New Sabbath Eve Services of Frederick Jacobi and Siegfried Landau

by SIEGFRIED LANDAU

A lecture based on the Friday Evening Services of Frederick Jacobi (Transcontinental Music Corp.) and of Siegfried Landau. (Bloch Publishing Co.)

In comparing the styles of Jewish liturgical composers of the 19th and 20th centuries, one is immediately aware of the difference in their harmonic language, the function of the organ as well as a strikingly different approach to the Hebrew language. However, in the variety of individual idioms, the basic difference in the attitude of the contemporary composer and that of his colleague of the previous two centuries toward the musical form of the Service as a composite entity seems to me the most telling.

Composers like Lewandowsky, Sulzer, Weintraub or Novakowsky would set the individual prayer according to one of the then standard Western musical forms, mostly 2-or 3-part song forms, fughetti and various types of strophic forms as poetry, but above all, no thought was given to the relative position which the individual prayer occupied in the musical structure of the total Service. The liturgical order of the prayer was considered sufficient in itself as resulting in an organic form. In fact they did not know that such a problem of a composite musical structure existed.

Musical form embodies the artistic need to give unity to musical structures by interrelating ideas. Good form emerges when a fine balance exists between ideas which allow to sustain the listeners attention by sufficient contrast and elements of similarity which welds the musical structure together. The principle applies basically to the small as well as large and composite forms.

Embryonically the Service recognizes the need for unity as a composite musical form. Traditional *nusah* has leading motives. Not only are they sung to specify the holiday and Service, but also to give by their periodic repetition some unity to the total Service on a purely musical level.

Let us look at the Friday Eve Service. What variety of literary styles is arranged in the liturgical order! Responsive Psalms of different organization, hymns of diverse cultural backgrounds and quotations from the Bible and Mishna. The liturgical composer of the 19th century set each of these highly dissimilar prayers in the same style, in the same musical language of his environment. The composer achieved a uniformity of expression which at its worst became monotonous and at its best, gave an overall feeling of dignity to all the prayers, even though at times the text belied in their grace, lightness and joy the very spirit of the settings.

No attempt was made by these composers to bring parts of the total Service musically into any reciprocal relation. We should not be surprised by that, because this formal ideal was only slowly emerging as the classical era gave way to the romantic.

A Haydn and Mozart, a Schubert and early Beethoven conceived their symphonies along classical lines, i.e. each movement was an entity in itself. Outside of the key relationship and a careful contrast of tempi the symphony consisted of 4 different movements. The late Beethoven, Berlioz and Frank looked upon the whole symphony as an entity sensing a formal need to interrelate movements by cyclic ideas and theme transformations.

The opera shows the same change of outlook from the classic to the romantic era as it becomes the "music-drama". A Mozart-opera is a "number"-opera. Each aria, each ensemble is conceived as a formal entity with about as much formal relationship to the rest of the numbers of the opera as the movements of the classical symphony have. On the other hand, the Wagnerian music-drama utilizes an elaborate system of leit-motifs to interrelate each part of the drama.

Religion builds on tradition. Music for the liturgy is by its very nature conservative in spirit and as a rule does not invite experimentation. Usually music for the liturgy will be the last segment of musical creativity which will show changes of styles which contemporary secular music adopts.

However the musical problems posed by the usage of traditional melodic material were in line with the awakened stylistic curiosity of the 20th century-composers in many parts of the globe. In their attempt to find new roots they turned to folklore of great antiquity. A unique situation started to exist. The composer for the synagogue was for once in the forefront of the fight for a more truthful musical language alongside the contemporary composer of secular music. Experimentation entered the music of the Synagogue in the effort to find a stylistically more meaningful musical representation of traditional lore and led to many significant contributions to the repertory of the liturgy and music in general.

Once the spirit of experimentation entered synagogal

music (hastened by such political upheavels as the Nazi-debacle and the change of the British mandated Palestine into the State of Israel) the late-romantic tendency to consider each composite art-form as an entity made itself felt. Ernest Bloch's Service is one of the finest examples of this approach.

Also Frederick Jacobi in his "ARVIT L'SHABBAT" utilizes several leitmotifs and transforms them in successive prayers. His considerable craftsmanship blends many contrapuntal, harmonic and coloristic devices. The interest of the listener is sustained by the variety of devices rather than the multiplicity of melodic ideas. The result is a tightly knit score which gives a feeling of stylistic unity.

Here are but a few examples of Jacobi's composition technique :

Modern composers, many of whom at one time used cyclic devices, have by and large repudiated them as a formal means to integrate different movements of a composite work. They learned to mistrust the cyclic form as an essentially literary device or at best a dramatic one. Composers like Stravinsky and Hindemith have come back to a classic conception of composite forms.

Each movement must retain its individuality. Unity of the total work can be achieved without quoting or transforming in each segment basic melodic ideas. The words of Henry D. Aiken in "The Aesthetic Relevance of Belief" sums up the contemporary philosophy of many composers :

"What is required if the elements of a work of art are to be compounded into an aesthetic whole is the presence of an ordering system of beliefs and attitudes which make them mutually relevant to one another; and conversely, the materials handled in a work of art and emotions which they express, may vary indefinitely without endangering the integrity of the whole so long as they are held together by a controlling system of expectations."

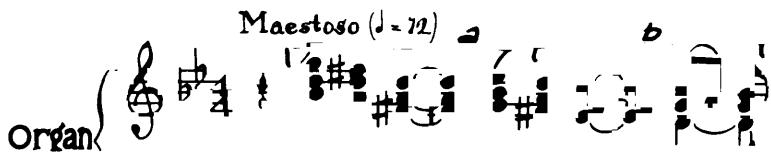
In my own Service I tried to use the purely instrumental sections of the Service (the prelude, silent devotion and postlude) to provide a musical continuity which will give elastic sense of unity by interrelationship. However I was more interested in the broader sense of unity. The vocal settings are written with the aim to create "an aesthetic whole" wherein "the presence of an ordering system of attitudes" would be felt "which make them mutually relevant". Thus the variety of approach to the setting of the psalms, thus the sephardic basis to the YIGDAL, the Mediterranean atmosphere in the L'CHO DODI, the "learning-motives" in the AHAVAS OLOM etc.

I believe the contemporary Jewish composer has passed from experimental stages and is increasingly speaking in a stylistically assured language. We have reasons to look forward to many significant contributions to the liturgy, meaningful to the congregation as well.

This after all is the objective of the liturgical composer, to express himself creatively in the religion of his fathers and recreate its fervor in such terms that his listeners can participate in the religious experience.

The Prelude opens with this subject:

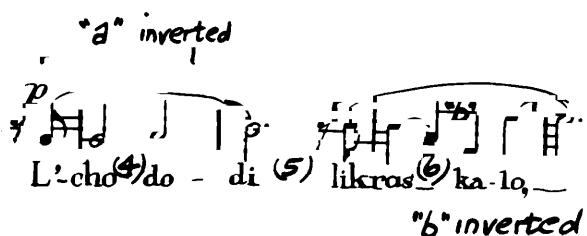
Ex. 1:



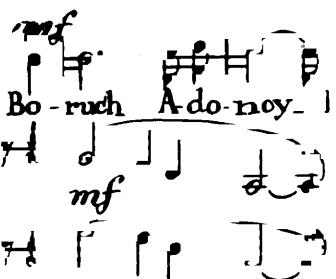
Some of the transformations of this subject are in the following examples on this page
Ex. 2: (P. 9, bars 8-9)



Ex. 3: (P. 24, bars 4-6)



Ex. 4:
(P. 41, bars 3-4)



Motif "a" is in the organ, while the Cantor sings a vocal obligato.

Ex. 5: Motif "b" inverted.
(P. 46)



Ex. 6: Motif "a" rhythmically transformed:
(P. 52)



Let us look at another leitmotif
and observe its transformations.

Ex. 7:

Prelude.

(P. 6, bars 7-9)

Ex. 8:

Leitmotif inverted.

(P. 46, bars 6-8)

Ex. 9:

Leitmotif inverted and
augmented. (P. 52)

a tempo (tranquillamente)

Ex. 10:

Leitmotif
melodically
transformed.
(P. 58, bars 8-10)

AFTERNOON SESSION

RETROSPECT AND PROSPECT

*A review of the first decade of our Assembly –
Looking forward to the second decade*

HAZZAN DAVID J. PUTTERMAN

Executive Vice President

THE CANTORS ASSEMBLY OF AMERICA

My dear Colleagues, Ladies and Gentlemen,

It is fitting and appropriate that as we celebrate our Tenth Anniversary we review our past achievements and make plans for the future.

Retrospect: It was through the instrumentality of The Department of Music of The United Synagogue that the Cantors Assembly came into being. On January 1st, 1947, I was appointed Director of that Department and on February 26th a One Day Conference on "Jewish Music in the Synagogue" was held at the Seminary. At that Conference I suggested 1. "A Long Range Prospectus." 2. "A program for our immediate needs."

On April 1st, 1947, ten Hazzanim met at my home and we founded and organized The Cantors Assembly of America. You will be interested to know who these ten men were. Their names are: Hazzanim Martin Adolf, Gershon Ephros, Abraham Hyman, Michael Icahn, Edgar Mills, David Putterman, William Robyn, A. J. Rose, Morris Schorr and Charles Sudock. Since that evening ten years ago our Assembly has actually made history in the annals of Hazzanut. Our accomplishments and attainments are known to everyone who has followed our progress. Our Annual Conventions have established a pattern and formula which has been received most enthusiastically and is emulated by other organizations. We have had scholarly papers read to us by men of eminence in their respective fields. These papers which have been published in our Proceedings, have enriched the annals of musicology and are read and studied constantly. Many issues of these published Proceedings are now unavailable and "out-of-print."

LONG RANGE PROSPECTUS: Ten years ago suggestions for the Long Range Prospectus included the following :

1. *The Development and Enlargement of a Music Library at the Seminary.* Although such a library does exist, it is totally inadequate to our present needs,

particularly for serving the needs of the students of The Cantors Institute. For example, music which I donated almost four years ago, in blessed memory of my beloved father, is still in cartons and not yet catalogued. If the library is in need of financial assistance to help remedy this condition, I should like to recommend that we provide the necessary funds for this purpose.

2. *To Create a Library of Recordings* in order that we may retain for posterity a veritable treasure of Jewish recordings which otherwise may be endangered of becoming extinct. Such a recording library has not yet been established and we ought to urge the Seminary to do so.

3. *To Foster, Encourage and Support the Establishment of a Chair in Jewish Musicological Research at the Seminary.* This project, in my opinion is of sufficient importance for our Assembly to plan a special drive for funds for the purpose of creating this Chair.

4. *To Encourage and Stimulate Radio and TV Stations, Recording and Movie Companies to Use Jewish Music of an High Artistic Level.* From time to time we have been called upon for guidance and advice in these matters. We could influence the thinking and planning of these areas towards improving their musical standards.

5. *To Encourage New Musical Creativity* of complete Services, Hymnals and songsters to help standardize Congregational singing. We have made a fair beginning. We published volume No. 1 of ZAMRU LO, RABBOTAI NEVAREH, and the forthcoming volume of deRossi Synagogue music is now in the process of being published. We are also planning to launch a Music Awards Contest on a competitive basis for much needed Hazzanic recitations with organ accompaniment.

6. *To Ban from our Synagogue land Religious Ceremonies the Use of Secular Music* used at weddings such as the music of Wagner, Mendelsohn, O Promise Me, I Love You Truly, etc. etc. and to commission foremost Jewish composers to compose new and appropriate music of Jewish content and spirit for these sacred occasions. In this we have been partially successful. Many Congregations now use the new wedding music which we have commissioned by the renowned Jewish composer, Mario Castelnuovo-Tedesco. Similarly other appropriate music is slowly but surely replacing the secular music which has been used for so many decades. In any event our Congregations increasingly are becoming aware of the existence of good Jewish music and they are gradually banning the use of secular music which ought have no place in Jewish religious life.

7. *To Prepare and Supply Program Aids*, guides and curricula for music teachers, for use in our religious schools and for youth groups. We have stimulated a great deal of thought in this regard, particularly through the Papers which have been prepared by our own members and which have been presented at previous Conventions and published in our Annual Pro-

ceedings. These programs and aids are now being widely used. In addition, the United Synagogue Commission on Education and the National Jewish Music Council with which we are affiliated, have also published bibliographies that are available.

8. *To Encourage Music Publishers to Publish More Good Jewish Music and Recording Companies to Record More Good Jewish Music*, and to assist them in stimulating greater public interest for the distribution of these records and music. I am sorry to report that although we have attempted to influence some of the publishers and recording companies we have not been too successful. Their answers have always been "there is not too large a market to warrant our financial investments."

9. *To Evaluate our Musical Standards* by retaining the best elements of our traditional heritage and by adapting these musical traditions to conform to a new and ever changing scene. In his field our Assembly has done little, if anything. May I therefore suggest that we create a "Committee on Standards and Criteria for Jewish Music" which may ultimately attain prestige and recognition as the Board of Approval in the realm of higher musical standards in Jewish music.

The above is a review in RETROSPECT of the plans we made 10 years ago for a LONG RANGE PROSPECTUS.

PROGRAM FOR OUR IMMEDIATE NEEDS:

What follows now are the suggestions made 10 years ago for a "Program for our Immediate Needs."

1. *To Establish Standards, Rules and Regulation8 Governing the Placement of Hazzanim.* You will agree that we have done much to improve the chaotic state that used to exist in the matter of placement. We are pleased indeed that as of the last few weeks our Placement Committee has been revised and is now a Placement Commission consisting of representatives of the Seminary, The United Synagogue of America and our own Assembly.

2. *To Guide and Advise Young Men Who Contemplated and Were Interested in Making Hazzanut Their Future Profession.* Since the establishment of The Cantors Institute all such inquiries are now being referred to them.

3. *To Establish Standards, Ethics and Principles for all Hazzanim.* The By-Laws of our Assembly, our requirements for membership, and the general high standards towards which we have been striving during these past ten years are slowly but surely becoming more evident to all Hazzanim.

4. *To Organize a Cantors Assembly patterned after The Rabbinical Assembly.* Today, thank God, all of us are here celebrating the Tenth Anniversary of The Cantors Assembly of America.

5. *To Define the Functions of the Hazzan and to*

broaden his scope and sphere in his Congregation in order that he may become integrated in every facet of Synagogue activity for which he is qualified. I am proud to report that our Assembly has done much to change, for the better, the functions, scope and sphere of our Hazzanim in their respective Congregations. It is rare indeed for a Congregation *not* to see its Hazzan from Shabbos to Shabbos. We have pointed out repeatedly that just as the Rabbi is the spiritual leader and the final authority in *halakha* in his Congregation, similarly the Hazzan must become the all embracing musical authority in his Congregation and be prepared to serve at all times in whatever capacity he may be qualified.

6. *To Establish Standard8 for Tenure and for economic security of the Hazzan and to provide a Retirement Plan for him.* We in our Assembly are fortunate indeed to have a Retirement plan at our disposal which is available only to members of our Assembly.

7. *To Help Establish and Give Our Financial Assistance to a School for Cantors* at the Jewish Theological Seminary where future Hazzanim may receive their academic, scientific and religious training. The Cantors Institute of the Seminary which has been established through our efforts barely five years ago is today a credit to everything that is good, true and beautiful in Hazzanut.

All of the above LONG RANGE PROSPECTUS and PROGRAM FOR OUR IMMEDIATE NEEDS were the suggestions made ten years ago and the manner in which some of them were implemented and others yet to be realized.

PROSPECT: Planning for the future.

1. *STATEMENT OF PRINCIPLES:* During this Convention our Resolutions Committee will present for your consideration, approval and adoption, a most important Statement of Principles which will review and define our status and aims. In principle we must make known to our Congregational layleaders, colleagues and co-workers the goals towards which we are striving and the ideals to which we are dedicated. It is incumbent upon all of us, ever to be aware that we are *Hazzanim, Shelihei Taibbur* and *Baale Tefillah*. That is precisely why we have decided to call ourselves Hazzan and not Cantor. The word Cantor means "one who chants," or sings and is therefore not accurately descriptive of the significant role that is ours.

2. *TENURE AND ECONOMIC SECURITY.* We must be assured of tenure and economic security. The Statement of Principles which will be presented to you will therefore include suggestions and recommendations that may ultimately help our members attain tenure and economic security. We ought to avail ourselves of the Retirement Plan which is available only to members of our Assembly through the generosity of the Joint Retirement Board.

3. *DEVELOP LEADERSHIP:* Our Assembly will

not have grown to full stature and maturity until we will have developed from our ranks Hazzanim capable of assuming the leadership of our Assembly. No organization can continue to function if they find it necessary to depend on the same few individuals. No office or position should be allowed to become a vested interest. We must open our ranks to all who are desirous of becoming integrated and activated in whatever phase of our activity one may be interested.

REGIONAL BRANCHES: You the chairman and members of our respective Regional Branches are the personal emissaries of our Assembly in your respective Congregations and communities. You can create good will towards our Assembly and Sacred Calling. It is you who must implement our decisions. Exchange ideas with and benefit from the experiences of our Regions in the planning of your local activities culturally, socially and educationally.

HAZZAN'S NEEDS: We have many gifted Hazzanim in our Assembly who possess creative talents. These men should be encouraged to compose music essential to our needs. We are in need of more Hazzanic recitatives with or without organ accompaniment; more organ music of every conceivable type. There is an especial need for music for the Hazzan and choir for the many special occasions to which he is called to participate. If our Committee on Standards and Criteria for Jewish Music approves these new compositions-we should publish them.

FUNDS FOR THE CANTORS INSTITUTE: I hope that we, the members of our Assembly will never deprive ourselves of the privilege which is ours to raise funds for The Cantors Institute. My reasons are that it was through our instrumentality and efforts that The Cantors Institute came into being and that when we raise funds through the medium of Concerts we thereby have an opportunity to add another cultural event to the annual activities of our respective Congregations and communities. In every case where Concerts were given for this purpose, the Hazzan who arranged them gained immeasurably in prestige, status and stature. The members of The Rabbinical Assembly of America year after year, decade after decade, are responsible for raising the necessary funds that supports virtually the entire family of the Seminary and yet in addition they themselves have personally contributed this past year close to \$70,000.00. Should we be less interested in that which we have created and to which we pledged our financial support? Each of us should be proud and privileged to raise funds for The Cantors Institute. If you knew the Director, the faculty and the students of the Institute as intimately as I do, you would burst with pride at their accomplishments and attainments in this brief span of five years.

PUBLICATIONS: a) I pray that those who are personally involved in the areas I am about to discuss, will not feel slighted nor consider what I have to say as beings critical of their committees or departments.

Volume 2 of ZAMRU LO is long overdue. Volumes 3 and 4 ought to be on their way. The Zilberts music

and manuscripts which we purchased a few years ago are still waiting for the Music Committee to prepare for publication. There is much more music we could publish if there were more of you who would find the time and the inclination to help us prepare this music for publication.

b) I would like to suggest and recommend that our publication "The Cantors Voice" be enlarged so that it may become "The" Voice of our Assembly. We may consider making it available, on a subscription basis, to many who would find it valuable, informative and interesting.

c) We ought to prepare for publication many of the magnificent and scholarly papers that have been presented at our Annual Conventions, and publish them in a one volume anthology. This could become a much sought after book by students of Jewish music and musicology.

LIAISON: Closer ties must be created both nationally and regionally between our Assembly, the Seminary, The Rabbinical Assembly and The United Synagogue, for this is the best medium by which we can work together harmoniously to further the best interests of the Conservative movement of which we are an integral part.

MEMBERSHIP STANDARDS:

a) Our Standards and Qualifications for Membership have from time to time become more stringent. You and I know that much of the strength and prestige which our Assembly has derived in the past ten years has in the main been due to these high standards. I implore you never to minimize these standards but rather that they be re-evaluated annually for the purpose of increasing and raising these Standards for Membership. Our present requirements are not as they were ten years ago. It is therefore quite understandable that there are some members in our midst who no longer function as Hazzanim and who today would not be eligible were they to apply. For example, we have a member who is a pharmacist, a business man, an accountant; a printer and some who are engaged in other professions and vocations. It seems to me that since they are not now functioning as Hazzanim, they ought voluntarily resign from our Assembly or otherwise we should have the courage to ask them to resign.

b) Similarly we have some members who are not functioning exclusively on a full time basis in their Congregations and who simultaneously are engaged in other professions or vocations. I want to take this opportunity to appeal to these men and to inform them that there are ample positions available today for competent qualified Hazzanim where they can serve creatively and advantageously. No one in our Assembly has to be (what I would term for the lack of another descriptive form) a "hyphenated Hazzan." What I am trying to say is that we are an Assembly of professional Hazzanim, dedicated to a Sacred Calling, anxious and willing to serve our Congregations and

communities with zeal and dedication. It is therefore incumbent upon these part-time Hazzanim to rededicate their lives to the enhancement of Jewish worship, to the service of our community and to the glorification of *Hashem Yitbarach*.

c) I recommend that we make every effort to enroll in our Assembly all Hazzanim who are eligible in accordance with our Standards and Qualifications for Membership, those who are serving in Congregations that are either affiliated with The United Synagogue of America or where the Rabbi is a member of The Rabbinical Assembly. They rightfully belong with us in our family. I further recommend to this Assemblage that before our second decade will have been completed, that only those who are graduates of recognized Cantors Institutes, Seminaries or Schools, shall hereafter be eligible to apply for membership.

d) May I also recommend that whereas until now the graduates of The Cantors Institute were automatically eligible to apply for membership in our Assembly, that we revise this regulation to conform with that of The Rabbinical Assembly, namely, that graduates of The Cantors Institute shall be obliged to function two full years as Hazzanim before they are automatically eligible to apply for membership.

HAZZANIC STUDIES: To the members of our Assembly and to the Faculty of The Cantors Institute I recommend that in-training courses be provided over a period of several summers where the members of our Assembly will have an opportunity to attain academic degrees. It is disheartening, to say the least, that although Rabbi Marvin Wiener, the Director of The Cantors Institute, sent a letter on April 8th to all of our members offering them a two weeks summer session this year, that very few of our members responded to this invitation. To the graduates of The Cantors Institute, particularly to those who are fortunate to be functioning in Congregations and communities close to New York City, I urge you to pursue your studies at The Cantors Institute towards attaining the degrees of Master, and/or Doctor of Sacred Music. The past history of Jewish music and Hazzanut is emblazoned with the names of many who have glorified it by their scholarliness, artistry and creative achievements. Thank God that we now have the opportunity through The Cantors Institute of the Seminary to emulate their noble standards.

One of the finest and highest tributes that can possibly be paid to a Hazzan is if he inspires and influences a young man from his Synagogue or community to make Hazzanut his profession. Each of us at some time during the course of our lives was inspired by some individual upon whom we looked with respect and reverence, and after whom we decided to pattern our lives. If, therefore, we could influence the life of at least one person to dedicate himself to Hazzanut, we would thereby in some small measure help to perpetuate our sacred calling.

Since 1954 and each year thereafter approximately

ten members of our Assembly are chosen to receive the honorable status of "FELLOW" from The Cantors Institute of the Seminary.

THE HAZZAN'S DOMAIN: Just as we would not interfere with the lay leaders of our Congregations in the administration of their Synagogues or with our worthy Rabbis in matters pertaining to *halakha*, we must similarly be qualified and prepared to be the final authorities in all matters relating to the music of the Synagogue. We should see to it that the music that is taught in our religious schools, the music which is used at our religious services, the musical programs that are planned by the subsidiary organizations of our Congregations, are supervised by us in order that we may maintain high musical standards. No one has a right to impel us or to dictate to us which musical composition we should select for a particular Service. This is exclusively the Hazzan's domain as is everything pertaining and related to the music in the Synagogue.

b) The Hazzan must be a co-worker with the Rabbi. As the *Sheliach Tsibbur* he must officiate at all Religious Services that take place in the Synagogue together with the Rabbi. Those communities that deprive the Hazzan of fulfilling his mission as a Religious Functionary are denying him his rights according to Jewish law, tradition and custom; and wherever these situations exist they must be remedied.

EXPRESSIONS OF GRATITUDE: On this occasion of our Tenth Anniversary I want to express my own personal thanks and your collective gratitude to Rabbi Albert I. Gordon who created The Department of Music of The United Synagogue of America more than ten years ago. It was through the instrumentality of The Department of Music that The Cantors Assembly and ultimately The Cantors Institute of the Seminary were established.

To Dr. Louis Finkelstein, The Chancellor of The Jewish Theological Seminary of America, who approved my appointment as Director of the Department of Music of The United Synagogue;

To Dr. Simon Greenberg, Vice Chancellor, who was most cooperative during the term that he was Executive Director of The United Synagogue; and

To Dr. Moshe Davis for his personal interest in the welfare of The Cantors Institute.

To Mr. Samuel Rothstein who at that time was President of The United Synagogue of America which sustained and financed our endeavors.

To Dr. Israel M. Goldman, President of The Rabbinical Assembly in those years, through whose influence we were able and permitted to use the name of The Cantors Assembly of America.

To Dr. Bernard Segal who was then the Executive Secretary of The Rabbinical Assembly and upon whom I leaned most heavily in those our formative years.

To our past Presidents through whose untiring efforts we have grown to our present stature, Hazzanim Abraham J. Rose, Max Wohlberg, Nathan Mendelson, Charles Sudock and our present incumbent, Samuel Rosenbaum.

To the Officers and members of our Executive and National Councils, the Chairmen of our Regional Branches, the Chairmen of our numerous committees past and present--to each and everyone of you, those of you who are here and those who could not be with us--my boundless and profound gratitude for your support and encouragement--and yes, even for our disagreements from which we all benefited.

Ten years have elapsed. Time in our day and age is as a fleeting fraction of a second. No one will deny that in this short span of our first decade we have accomplished a good deal. However, in my humble opinion we have barely scratched the surface. As we grow, please God, in numbers and in stature, our responsibility increases. The foregoing suggestions that I have made for the future are merely a skeleton outline of what lies before us. Its implementation and fulfillment depends entirely upon each and all of us. In our Assembly every individual is of significant worth and a most important link in our family chain. I pray that as God has blessed us with his manifold blessings during these first ten years, that He may continue to do so in increasing measure in the years that lie before us. *Kulanu yahad bivrakha shlema v'nomar, Amen.*

(The statements contained in this talk are those of Hazzan Putterman and do not necessarily reflect the opinion of the Cantors Assembly.)

THE PRESIDENT'S ANNUAL REPORT

HAZZAN SAMUEL ROSENBAUM

My dear colleagues, guests and friends:

Were I a magid the events that surround this occasion would provide a homeletic goldmine. Just imagine what a preacher of the old school could do with the many, happy coincidences which attend our celebration :

The marking of the high point in the history of the Cantors Assembly; the lavish facilities for high living provided by this establishment--which just happens to be situated atop one of the highest points in the Catskill Mountains; all of this during the week when the *Sidrah Behar* is being read in the synagogue. And as if such a wonderful combination of circumstances were not enough, Scripture picks out just this week and just this *sidrah* in which to discuss the ancient instructions for the observance of the Sabbatical year and the Year of Jubilee.

Magid or no, this conspiracy of events is just too awesome to ignore; nor can the literal and literary implications of the word behar be easily thrust aside. All of us who have joined in these proceedings must surely feel it in our hearts and sense it in our bones that we are participants in a most high and auspicious occasion, not only in the life of the Cantors Assembly but in the life of the American Jewish community.

While it is fitting that we should rejoice in our achievements it is also in order that we pause for a moment to take a long view of the progress we have made; then, with the past as a prelude, look ahead at the path we must take in the years to come.

Forgetting for a moment the individual victories or the single defeats let us see, overall, what ten years of Cantors Assembly means to us and to the movement and community we serve.

The Cantors Assembly has provided the individual Hazzan with a sense of belonging to a fraternity of fellow professionals. It has removed the sense of aloneness and substituted for it the feeling of well being which comes to us when we know that we are united with others throughout the land in our chosen area of service. In good Jewish tradition the Cantors Assembly has taken the *hol*, the profane, the common out of our calling and has brought to it a sense of *kedushah*, a sense of sanctity; a sense of participation in a true *avodat hakodesh*. The Cantors Assembly has, by its standards and by its discipline adorned Hazzanut with dignity and with respect. It has widened our horizons and deepened our interests. As it guided and stimulated us to greater activity, in like measure, has it caused our stature and our influence to grow.

If there is anyone here who doubts this I would invite him to turn back his memory to our early conventions and to recall the expressions of frustration and bitterness that were the order of the day, and to make a comparison with what you see and hear today. Certainly we have not solved the problems of 1947-48 and 49, but the change in outlook, the change in approach, the growth of self confidence which our Hazzanim now exhibit cannot be denied. If you need further proof you may be interested to know that while we have more than doubled our membership of 1950 the Liaison Committee of the Rabbinical Assembly and Cantors Assembly has not been asked, even once, this year to arbitrate a dispute between a Rabbi and Hazzan; nor have the good offices of the United Synagogue of America been put to use to settle a disagreement between a Hazzan and his congregation. This, as you well know, has not always been the case.

Of significance, too, have been the important contributions of the Cantors Assembly to the growth and development of the Conservative movement. This has come about in two ways :

1. The very being of the Cantors Assembly, the very existence of a strong, disciplined group of Hazzanim

has given the Conservative movement still another loyal arm through which to operate. We have provided still another artery-another means of communication between those who formulate principle and policy at 3080 Broadway and the congregations served by our Hazzanim. And this is no mean achievement to be passed over lightly. Let me explain.

It is easy to understand why the Conservative movement looks to the Rabbinical Assembly for loyalty and support. Members of the Rabbinical Assembly are, for the most part, graduates of the Jewish Theological Seminary of America. During the course of their years at the Seminary rabbinical students are exposed to the Conservative plan for Jewish life-to the Conservative point of view. The rabbinical student, in addition, feels a debt of gratitude to the institution that has, at no cost to him, prepared him for an honorable and respected profession. There is also the sense of belonging that grows up in any school-student relationship. Ties are further strengthened by the affection and respect which develops between the individual student and the great teachers at whose feet he sits. It is not strange, therefore, that the Seminary looks to the Rabbinical Assembly as to a strong right hand.

But the same does not apply with us. Our members come to us with no ready-made loyalties. They come to us, in great part, having had no relationship whatsoever with Conservative Judaism. While we have high standards for admission the educational backgrounds of our men vary tremendously; and they come to us with an apathy for our movement nurtured by many years of rebuff and neglect. And yet, from this unoriented-and often-unappreciated group has come a loyalty and a willingness to serve. Above all, from this small group has come more than a hundred and twenty five thousand dollars, in the last five years, toward maintaining the budget of the Jewish Theological Seminary of America.

It is distressing and disappointing that these facts are not more widely known and more readily understood. But I, for one, shall continue to bring to the attention of the responsible leadership of the Conservative family the fact that it is in the best interest of all of us that the Cantors Assembly finally assumes its rightful position within the Seminary family.

We are grateful to the United Synagogue of America and particularly to its Executive Director, Rabbi Bernard Segal, for the invaluable assistance of money, mind and good will which they have always made available to us. But it just does not make good organizational sense that the Cantors Assembly should continue, as an assembly of Jewish functionaries second only in importance to the Rabbinical Assembly, that we should continue to be appended to the laymen's organization of our movement, pleasant as that association may be. I know that I speak the mind of all of us in saying that ultimately our lot must be alongside that of the Rabbinical Assembly. Perhaps not on so important a scale-after all, in every family

there are big brothers and little brothers; this is as it should be. But after ten years we are no longer a weak sister.

2. Of incalculable importance, too, was the major part played by the Cantors Assembly in the organization and continued support of the Cantors Institute. Make no mistake. If we accomplish nothing more-if everything else that we have achieved should disappear, American Jewry and the Conservative movement in particular will still be in our debt for having brought on to the American scene the first successful school for Hazzanim under the auspices of a recognized, traditional educational institution. A debt which will be more fully appreciated with the passing years as more and more graduates move into the field.

As the school begins to develop, as it begins to reflect the experiences of our Assembly and of the graduates in the field, as the school begins to incorporate into its curriculum the answers to the needs of the community there will emerge gradually in full color and true dimension the authentic picture of the American Hazzan. As Hazzanim continue to serve every phase of synagogue life and as more and more synagogue activities begin to reflect the personality and efforts of the Hazzan, these activities will be translated into an enlarged Cantors Institute course of study. As was the case with the development of the American rabbinate, the Cantors Institute will formalize the function of the modern Hazzan.

This is the way in which the prestige, the stature, the functions of the office of Hazzan will ultimately become firmly established. Then and only then will we see all the problems that rise to plague us today fall away and disappear.

What, now, of the years ahead? How do we bring to pass some of the things we have been speaking about? What will be the place for the Hazzan on the future American scene?

I make no pretension at prophecy, particularly since the Talmud teaches that after the destruction of the Temple prophecy was handed over to children and fools. But the Talmud has nothing to say about an educated guess, so we are safe in attempting at least that

Since Hazzanim do not operate in a vacuum it would be important to picture, if we can, what the American Jewish community of the next half century might be like and within that framework find the place of the Hazzan. I think, for one thing, that the next 60 years will see the American Jewish community come of age; its broad outlines will jell and fix and its characteristics will fall into place. We shall find, that no matter what the final form of that community will be, it is almost certain to be different. Different from the ghetto, different from the shtetl, different from Spain, different from Israel-different from all Jewish communities of the past. For the first time in the history of our people a Jewish community has the opportunity to develop-to use a term of Ahad

Haam, to develop in *herut betokh herut*, to develop in an atmosphere of inner, spiritual freedom within the context of external liberty.

Whether this atmosphere will create a different Jewish community that is better or worse than those of the past is in the hands and heart of each Jew. If we fall for the lure of the tinsel and the vulgar, if we allow ourselves to be attracted to that which is big and showy on the outside without caring that it may be hollow and meaningless on the inside—whether it applies to men or to buildings or to institutions, if we build Jewish life to glorify the builder and not for the glory of our faith—then it seems to me that Jewish life on this continent can only degenerate.

This is the real task facing Jewish leadership. To be constantly on guard that the community is built on the eternal and the lasting and not the fleeting and the trivial. To point out at all times what is good and what is bad, what is genuine and what is false, whether it be popular or not. To perform the functions of the *Kohanim* of old as envisioned by Ezekiel: *v'et ami yoru ben kodesh l'hol, uven tameh litahor yodium*. And they shall teach my people the difference between the holy and the common, and cause them to discern between the clean and the unclean.

As we go about our tasks as Hazzanim in our communities we must gather the courage it takes to lead. Alongside of rabbis, educators and all *oskay b'tzorkhay tzibbur* we must show the way to a creative and meaningful Jewish life here in America. For this we must develop in everything we do a sense of historical perspective, and a sense of dedication—a dedication whose bounds were long ago defined by *Rabbi Shimon ben Alaxar in Mesechket Shabbat*: “*kol mitzvah shemasru yisrael atzman aleha lemitah bisha-at hagzerah . . . adayin hi muchxeket biyadam; v'khon mitzvah shelo masru yisrael atzman aleha lemitah adayin hi merupah biyadam.*” Every commandment for which Israel was prepared to die rather than to refrain from observing it still remains strong and vital; every commandment for which Israel was not prepared to die is now only feebly observed.

The example is clear. Fortunately we are not asked to give up our lives for Jewish survival, but our dedication to its continuation must be in that spirit—to the point of *mesirat nefesh*. We can do no more, and as we look ahead to the future, we dare not do less.

RESOLUTION

Standing at the threshold of its second decade, the Cantors Assembly of America, in convention assembled on occasion of its Tenth Anniversary, is pleased and honored to express its gratitude and deep appreciation to the following who were of crucial help to the Assembly at the time of its founding:

The United Synagogue of America and its president, Mr. Samuel Rothstein for their vision in creating and supporting the Department of Music of the

United Synagogue of America and the Cantors Assembly of America.

Rabbi Albert I. Gordon, then Executive Secretary of the United Synagogue of America, under whose leadership the Department of Music was created and through whose warm friendship the Cantors Assembly came into being.

Dr. Israel M. Goldman, then President of the Rabbinical Assembly of America, through whose encouragement the Cantors Assembly was able to pattern itself after its brother organization, the Rabbinical Assembly of America.

Dr. Bernard Segal, then Executive Secretary of the Rabbinical Assembly, whose guidance and suggestions were of inestimable help during the early years of the Assembly.

Hazzan David J. Puttermann whose tireless efforts provided the leadership to the small band of devoted hazzanim, who banded together to form the Cantors Assembly of America.

It is our hope that our achievements of the last ten years justify the faith and confidence which they invested in us, and that the years to come will provide continual testimony to their good judgment.

A TENTH ANNIVERSARY STATEMENT

The Cantors Assembly of America, in observance of its Tenth Anniversary, in Convention assembled, sets forth the following statement of principles as an indication of the standards to which it subscribes and the goal it hopes to achieve:

The Hazzan is traditionally the custodian and interpreter of our sacred music and prayer modes, the Baal T'fillah, master of prayer, the *Sheliah Tsibbur*, the emissary of his congregation in prayer and supplication before God, representing the people as their spokesman and petitioner in worship, and dedicated to enhancing every religious rite and service in beauty and dignity.

The Hazzan who adheres to the principles of traditional Judaism and possesses the Hebraic, vocal and musical qualifications and serves exclusively as a Hazzan on a full time basis in a bona fide congregation is, according to tradition and practice, a recognized religious functionary and a Minister of Hazzanut, The practical extension of these principles follow:

1. The Hazzan shall be the all embracing musical personality of his congregation and its affiliates and the authority in all matters pertaining to the music of the Synagogue.
2. The Hazzan, in cooperation with the Rabbi, shall plan all religious services.
3. The Hazzan shall serve on all Synagogue committees and those of its affiliate groups dealing with ritual, religious services and music.
4. All public and official announcements and communications of the congregation shall include the name of the Hazzan.

5. The Hazzan shall officiate, together with the Rabbi, at all religious rites and services in the Synagogue.

6. The Hazzan, as a recognized religious functionary holds pastoral duties to be his obligation and responsibility. He should be encouraged, together with the Rabbi, to seek out opportunities for such service.

7. Since a congregation's spiritual needs are best served by Hazzanim who know and have grown with the congregation it is our conviction that long associations between Hazzan and congregation should be fostered and encouraged.

It is our recommendation that life tenure for the Hazzan is a goal which is of equal significance to the congregation and the Hazzan. While individual circumstances may vary, it is generally recommended that a Hazzan attain that status after having served his congregation faithfully and well for a minimum of fifteen years.

8. Participation in the retirement plan now in use as formulated by the Joint Retirement Board of The Jewish Theological Seminary and The Rabbinical Assembly should, where applicable, be obligatory on all affiliated congregations and Hazzanim, and should be provided for in all agreements between them, unless other mutually satisfactory arrangements for this purpose exist and are in effect in a particular congregation.

Since the Retirement Plan, or its equivalent, is geared to provide only minimal needs it is recommended that congregations undertake to supplement this income, upon retirement, so that the Hazzan may live out his years in dignity.

When a Hazzan, after having served his Congregation for many years, is elected to the honorary status of Hazzan Emeritus he shall be accorded the honor and dignity deserving of this designation and shall not be expected to perform any duties or functions.

10. Since Hazzanut is a demanding and growing art, and a Hazzan must ever continue to study and perfect it we urge that the Cantors Institute of The Jewish Theological Seminary of America make available a course of advanced study which Hazzanim can pursue in-service and which will lead to recognized academic credit and academic degrees.

11. We strongly urge that all Synagogues ban the use of secular music at wedding ceremonies and other religious functions in the Synagogue and that in its place use be made of available music of Jewish spirit and content.

12. To further the vital influence of our contemporary accomplishments in Jewish music we shall encourage our own Hazzanim to lend their talents to musical creativity, and if their efforts are adjudged worthy, we shall recommend the publication of their work.

We also wish to encourage and stimulate music publishers and recording companies to publish more Jewish music and release more Jewish recordings of high artistic standards.

13. We urge all persons concerned with the portrayal of American Jewish life in the various media of public communications such as radio and television, to maintain the highest standards and integrity in doing so; that when calling upon a Hazzan to participate in such media his presentations be accorded the dignity and respect due his sacred calling.

To the ideals and principles we have expressed and to their achievement as a living reality The Cantors Assembly of America shall dedicate its efforts in the years to come.

WEDNESDAY, MAY 8th

CONCLUDING SESSION

CLOSING PRAYER

M R. JACOB KARSCH

Student, The Cantors Institute

May our words please the Master of all things.

Thus do we bring to a conclusion the Tenth Annual Convention of the Cantors Assembly, with the hope that we shall again be privileged-all of us to assemble next year, God, be willing, for the purpose of ever advancing the cause of Thy Sacred Service.

For everything, Lord our God, we thank Thee and bless Thee. How better can we greet Thy Presence, and what prayer would be more pleasing to Thee than the beautiful expressions drawn from the fountains of prayer. It is only fitting and proper for us, masters of prayer, so to address Thee, and such is the duty of all the delegates here assembled before Thee.

Our God and God of our fathers, grant power of expression to the men commissioned to stand and offer fervent prayer to Thee for Thy people, the house of Israel.

And those who dedicate synagogues for worship, as well as those who faithfully occupy themselves with the needs of the community and the rebuilding of the land of Israel, may the Holy One, blessed be He, grant them their reward. May He bless and prosper their work, and the work of all Israel, their brethren.

Grant us a share in Thy Torah, and make us worthy of Thy Divine Presence. For Thou in mercy dost hear the prayer of Israel, Thy people. Blessed art Thou, O Lord, who hearest prayer.

TENTH ANNIVERSARY CONCERT

Town Hall, New York City

PROGRAM OF CONCERT

Wednesday Evening, May 8th, 1957 at 8:30 o'clock

TENTH ANNIVERSARY CELEBRATION OF THE CANTORS ASSEMBLY OF AMERICA

Concert: SYNAGOGUE MUSIC THROUGH THE AGES

*Participants : The combined Choral Ensembles of
Cantors from the following Regions-*

Connecticut Choral Ensemble-

Hazzan Abraham Rabinowitz, *Conductor*

Philadelphia Choral Ensemble-

Hazzan Max Wohlberg, *Conductor*

Metropolitan New York Choral Ensemble-

Valdimir Heifets, *Conductor*

and the Students Ensemble of The Cantors Institute
of the Jewish Theological Seminary of America

SIEGFRIED LANDAU, *Guest Conductor*

GEORGE COOK, *Accompanist*

PROGRAM

I.

Ma Tovu Paul Ben-Haim (1897 -)

Prayer on entering the Synagogue: "Oh Lord, I love the habitation of Thy house and the place where Thy glory dwelleth." A setting by one of the leading contemporary Israeli composers. Its modality and parallelism give an oriental flavor to the composition.

Sidney G. Rabinowitz, *Soloist*

Adonoy Zechorou (Psalm 116) .. David Nowakowsky
(1848-1921)

A hymn of praise to God for He "has been mindful of us. The heavens are of the Lord-but the earth has He given to man." One of the most talented exponents of Eastern Hazzanut. His thorough musical background shows in his secure handling of form and harmony.

Joseph Levine, *Soloist*

STUDENT ENSEMBLE OF THE CANTORS INSTITUTE

II

Umpney Chatoenu .. Solomon Weintraub (1781-1829)
(Kashtan)

"On account of our sins we were exiled from our land. May it be Thy will, that Thou mayest again have mercy upon us. Lead us with exultation unto Zion. Thy city."

This setting, notated by his son Hirsch Weintraub, gives some indication of the virtuosity of Kashtan's voice; the great representative of Eastern Hazzanut. Here no attempt is made to clothe the recitative onto any standard Western European form.

Hazzan Pinchas Spiro, *Soloist*

Ono rovo Samuel Naumbourg (1815-1880)

The minor confessional for the Day of Atonement. Naumbourg's interest in Rossi's music and his considerable musical equipment result in a contrapuntal Setting which attempts to capture the mood of penitence of this High Holiday prayer.

Melech Rachamon Jacob Bachmann (1846-1905)

A prayer for the rebuilding of the Temple in Jerusalem. Recited on the three major Festivals of Passover, Feast of Weeks and Tabernacles. A setting of the concert piece written for the grand synagogues in Russia which had large and well-rehearsed choruses at their disposal.

Hazzan Chil S. Rosenberg, *Soloist*

III

Unsane Tokef Moses Milner (1883-1948)

One of the climactic prayers of the High Holy Days. "Thou art Judge and Witness-recording everything-our deeds inscribed tell their story." The Shofar is sounded "Behold the Day of Judgment is proclaimed-we pass before Thee as a flock or sheep." This great prayer of the High Holiday liturgy receives a treatment steeped in Eastern tradition by one of the most talented members of the Jewish Folkmusic Society of St. Petersburg.

Hazzan Arthur S. Koret, *Soloist*

Hazzan Kurt Silberman, *Soloist*

COMBINED ENSEMBLES OF THE CANTORS ASSEMBLY

AND THE STUDENT ENSEMBLE OF THE

CANTORS INSTITUTE

INTERMISSION

IV.

Lecho Dodi Mario Castelnuovo-Tedesco (1895 -)

Greeting the Sabbath: The Sabbath is personified as a bride, whose visit to the faithful of Israel is honored and welcomed. The Italian-born Jewish composer, now living in the United States, gives this Friday Night prayer the gracefulness of many a Sephardic tune.

Edward B. Berman, *Soloist*

Ahavas Olom Frederick Jacobi (1891-1951)

God's love manifest in His gift of Torah: "With everlasting love Thou hast loved the house of Israel. Thy people-therefore-we will rejoice in the words of Thy Torah-for they are our life." Although not exposed to a traditional Jewish upbringing the composer took a great interest in Jewish music. Here he utilizes traditional motifs in this prayer from the Friday Night Liturgy.

David B. Hiesiger, *Soloist*

Adon Olom David Diamond (1916 -)

A Hymn of Praise to God: Of early medieval authorship, in which the articles of Jewish religious doctrine are couched in the form of poetry. The composer is one of the most important figures of the contemporary American scene. He wrote a Friday Eve Service which has not been published as yet. This is the closing anthem from his Service.

Samuel Levitsky, **Soloist**

STUDENT ENSEMBLE OF THE CANTORS INSTITUTE

V

Hine Ma Tov Salomon Sulzer (1804-1890)

"How good it is for brethren to dwell together in unity." Sulzer shaped in his life and work the concert for the Hazzan. This is one of the rarer performed settings of his many compositions.

Hazzan Sol Wechsler, **Soloist**

V'al Yedai Louis Lewandowsky (1821-1894)

A prayer of Remembrance from the High Holy Day liturgy: "I remember the devotion of your youth, the love of your espousals-and I will establish unto you an everlasting Covenant." Lewandowsky created a repertory which became the most popular concert pieces of German Jewry.

Hazzan Alvin F. Schraeter, **Soloist**

V'Vhach Hoyo Omer Nissan Spivack (Belzer) (1824-1906)

From the Avodah, the service of the High Priest on the Day of Atonement. "And when the Priests and the people heard the glorious Name pronounced -they knelt and prostrated themselves and did obedience to God." This composition by one of the most gifted Eastern Jewish cantor-composers has been adapted for cantor and chorus by Gershon Ephros.

Hazzan Nathan L. Chaitovsky, **Soloist**

El Melech Yoshev Zavel Zilberts (1881-1949)

"Thou sittest on Thy judgment seat enthroned on high, and one by one man's trespasses in penance pass Thee by. Almighty King, Thy governing is with tender love replete. Absolve we pray, our fears allay, with mercy judgment mete. In the tradition of the "chorshul" composer Zilberts tried to transplant this style to the United States, his adopted country."

Hazzan Harry Altman, **Soloist**

COMBINED ENSEMBLES OF THE CANTORS ASSEMBLY

VI

Elohim Hashibenu (Psalm 80) ... Salomone de Rossi

(1620)

"Thou that art enthroned upon the cherubim, shine forth. Before Ephraim and Benjamin and Manasseh, stir up Thy might, and come to save us. O God, restore us: and cause Thy face to shine, and we shall be saved."

This great Italian-Jewish composer of the 17th century wrote religious songs (published under the title of Hashirim Asher LiSholomo) in madrigal style. The Cantors Assembly will soon release a complete new edition of Rossi's liturgical works in modern notation.

Yigdal Siegfried Landau (1921 -)

Hymn of Praise to God: This poem is based on the Thirteen Principles of Faith by Maimonides; each line representing one of these Principles. The composer hails from an old Ashkenazic family. This final anthem of the Friday Eve Service is based on a Sephardic chant.

Hazzan Morris Levinson, **Soloist**

COMBINED ENSEMBLES OF THE CANTORS ASSEMBLY

AND THE STUDENT ENSEMBLE OF THE

CANTORS INSTITUTE

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Blackman, Philip	Philadelphia, Pa.	Fisher, Merrill	East Orange, N. J.
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Brandhandler, David	Chicago, Illinois	Freedman, Milton	Brooklyn, N. Y.
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Brindell, Harold	Chicago, Illinois	Fried, Henry	Woodmere, N. Y.
Brockman, Harry	Brooklyn, N. Y.	Friedman, Abraham	New York, N. Y.
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Brownstone, Benjamin	Winnipeg, Canada	Gartner, Fred S.	Bellingham, Washington
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Daro, David	Richmond, California	Glusman, Bernard	Nashville, Tenn.

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Goldberg, Maurice	Chicago, Illinois	Kirschenbaum, Saul	Ventnor, N. J.
Goldberger, Eugene	Montreal, Canada	Kishel, Irving	Milton, Mass.
Goldring, Judah	Indianapolis, Ind.	Klein, Edward	Miami Beach, Fla.
Goldstein, Jacob	Brooklyn, N. Y.	Kleinberg, Jacob	Laurelton, N. Y.
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Gottlieb, Herman K.	Newburgh, N. Y.	Koret, Arthur Solomon	Hartford, Conn.
Gowseiow, Jacob	St. Louis, Missouri	Kriegsman, Simon E.	Camden, N. J.
Greenberg, Todros	Chicago, Ill.	Krohn, Philip S.	Philadelphia, Pa.
Greengarten, David	Toronto, Canada	Kula, Morton	Roslyn Hts., N. Y.
Grob, Paul	Portsmouth, Va.	Kusevitsky, David	Brooklyn, N. Y.
Gross, Irving	Denver, Colo.	Lang, Morris	Williamsport, Pa.
Grossman, Nathan	Tampa, Fla.	Lengyel, Josef	Tampa, Fla
Grossman, Raphael	S. Orange, N. J.	Leon, David	Bridgeport, Conn.
Gudovitz, Charles	Buffalo, N. Y.	Lerner, Harold	Syracuse, N. Y.
Guttmann, Isaiah	Richmond Hill, N. Y.	Levinson, Morris	New Haven, Conn.
Halevy, Nathaniel	Oakland, Calif.	Lifton, Gerry	Colorado Springs, Colo.
Hammerman, Herman	Los Angeles, Calif.	Lind, Joshua	Chicago, Illinois
Hammerman, Michael	Brookline, Mass.	Lind, Murray J.	Chicago, Illinois
Hammerman, Saul	Baltimore, Md.	Lipp, Sigmund	New Bedford, Mass.
Harris, Herbert	Massapequa, N. Y.	Lipson, William W.	Miami, Fla.
Heilbraun, Yehudah	Hollywood, Fla.	Lowy, Morris	Forest Hills, N. Y.
Heiser, Mordecai	Pittsburgh, Pa.	Lubow, Harry J.	Swampscott, Mass.
Herman, Henry	Mamaroneck, N. Y.	Mandel, Yehudah L.	Philadelphia, Pa.
Hochberg, Gabriel	Newton Centre, Mass.	Mandelblatt, Asher	Philadelphia, Pa.
Hoffman, Abraham	Albany, N. Y.	Mann, Aaron	Mobile, Ala.
Hohenemser, Jacob	Providence, R. I.	Mann, Joseph	Philadelphia, Pa.
Holtz, David	Baldwin, N. Y.	Marantz, Philip	Chicago Ill.
Horn, William	Scranton, Pa.	Margulies, Solomon	Jamaica, N. Y.
Horwitz, Aaron	Wilkes Barre, Pa.	Martin, Stanley	Waukegan, Ill.
Horowitz, Israel	Johnstown, Pa.	Marton, Abraham	Jacksonville, Fla.
Kalib, Sholom	Chicago, Ill.	Matlin, Bernard	Clifton, N. J.
Kandler, Simon	Chestnut Hill, Mass.	Meisels, Saul	Cleveland Hghts., Ohio
Kantor, Abraham	Venice, Calif.	Mendelson, Nathan	Montreal, Canada
Kaplan, Abraham	Chelsea, Mass.	Mendelson, Solomon	Brooklyn, N. Y.
Karsch, Jacob	Hackensack, N. J.	Messerschmidt, Kurt	Portland, Maine
Katchko, Adolph	New York, N. Y.	Michelson, Allan	N. Hollywood, Calif.
Katz, Maurice	Laurelton, N. Y.	Migdal, Norman	Seattle, Washington
Katzman, Nathan D.	Hollywood, Calif.	Miller, Julian K.	El Cajon, Calif.
Kavon, Paul	Westbury, N. Y.	Mills, Edgar	Newark, N. J.

Morginstin, Samuel	Bloomfield, N. J.	Savitt, Marvin	Bronx, N. Y.
Naimark, Abraham	Bronx, N. Y.	Scharff, Sidney	Philadelphia, Pa.
Nathanson, Moshe	New York, N. Y.	Schiff, Edward	Los Angeles, Calif.
Nelson, Sholom	New Britain, Conn.	Schindler, Albert	Cleveland, Ohio
Niederland, Paul	Utica, N. Y.	Schorr, Morris	Elizabeth, N. J.
Nosowsky, Gerson	St. Paul, Minn.	Schraeter, Alvin	Brooklyn, N. Y.
Okun, Morris	Richmond, Va.	Schraeter, Arnold	Manhattan Beach, N. Y.
Olkenitzky, Elija	Philadelphia, Pa.	Schreier, Irving	Elkhart, Ind.
Oppenheim, Mordecai S.	Toronto, Canada	Schwartzman, Joseph	Atlanta, Ga.
Orbach, Moshe	Harrisburg, Pa.	Schwartzman, Seymour	Elkins Park, Penna.
Osen, David	New York, N. Y.	Schwimmer, Moses	Lowell, Mass.
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Paskin, Harry J.	Philadelphia, Pa.	Seidelman, Samuel	Hempstead, N. Y.
Perlman, Ivan	Des Moines, Ia.	Shames, Morton	Springfield, Mass.
Perman, Norman	Witchita, Kansas	Shanok, Morton	Lynn, Mass.
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Pinsky, Irving	Waterbury, Conn.	Shapiro, Abraham B.	Lynbrook, N. Y.
Postolow, Samuel	Brooklyn, N. Y.	Shapiro, Robert	Charlotte, N. C.
Putterman, David J.	New York, N. Y.	Sheinfeld, Gedalia	Philadelphia, Pa.
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Rshbinowitz, Abraham	Norwich, Conn.	Shelkan, Gregor	Dorchester-Boston, Mass.
Reiseman, Abraham	Harrisburg, Pa.	Sherer, Rubin	Allentown, Pa.
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Rontal, Moses	Chicago, Ill.	Silensky, Abraham	Dallas, Texas
Rose, Abraham	Elgin, Ill.	Siller, Saul	Brooklyn, N. Y.
Rosen, Louis	New Britain, Conn.	Silverman, David	Tulsa, Oklahoma
Rosenbaum, Samuel	Rochester, N. Y.	Silverman, David	Wilkes Barre, Pa.
Rosenberg, Chil S.	Chester, Pennsylvania	Silverman, Moses J.	Chicago, Ill.
Rosenzweig, Joshua	Montreal, Canada	Siskin, Hyman	St. Petersburg, Fla.
Rothblatt, Jacob	Kansas City, Mo.	Sivan, Jacob	Lyndhurst, N. J.
Rubin, Max	Rochester, N. Y.	Sky, Hyman	Union, N. J.
Rubin, William	White Plains, N. Y.	Sonenklar, Jacob	Detroit, Mich.
Sack, Israel	Culver City, Calif.	Spiro, Pinchas	Philadelphia, Pa.
Sachs, Arthur A.	Morristown, N. J.	Sprinzen, Nathaniel	Brooklyn, N. Y.
Sadowsky, Sol	Far Rockaway, N. Y.	Sternberg, Ralph	Erie, Pa.
Salkov, Abraham	Los Angeles, Calif.	Sternberg, Solomon	Perth Amboy, N. J.
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